MINUTES

OF THE

PEARL RIVER

BAPTIST ASSOCIATION:

CONVENED AT

STEEN'S CREEK CHURCH,

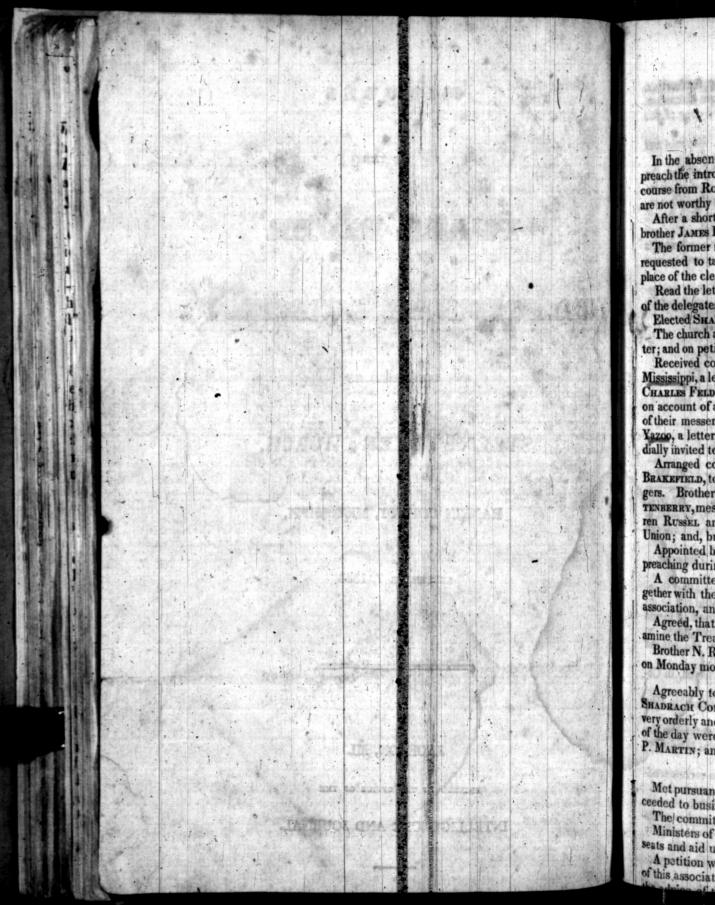
RANKIN COUNTY, MISSISSIPPI,

SEPTEMBER 7, 1833

JACKSON, MI.

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INTELLIGENCER AND JOURNAL.



MINUTES.

SATURDAY, SEPTEMBER 7, 1833.

In the absence of brother Davis Collins, who by previous appointment, was to preach the introductory—brother Francis Walker, his alternate, delivered a discourse from Romans 8. 18.—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

After a short intermission the Association convened in the meeting-house, and

brother JAMES POWELL, opened the business by ging and prayer.

The former moderator and clerk being absent, brother Shadrach Coker, was requested to take the chair; and brother Norvell Robertson, Jr., to supply the place of the clerk.

Read the letters from the churches, minuted their state, and enrolled the names

of the delegates.

Elected Shadrach Coker, moderator, and Norvell Robertson, Jr., clerk.

The church at Flint Creek, Hinds county, recently constituted, presented a let-

ter; and on petition was admitted into this Association.

Received correspondences from a ster associations, as follows, viz: From the Mississippi, a letter and packet of minutes, by the hand of their messenger, brother Charles Felder; his colleague brother Ezra Courtney, we regret to learn, failed on account of affliction in his family. From the Leaf River, a letter by the hands of their messengers Norvell Robertson, Sen., and Giles Sumfall. From the Yazoo, a letter by the hand of the moderator. The messengers present were cordially invited to seats.

Arranged correspondences with sister associations, as follows, viz: Brother Brakefield, to write to the Mississippi, brethren Collins & Crawford, messengers. Brother White, to write to the Leaf River, brethren Brakefield and Fortenberry, messengers. Brother N. Robertson, Jr., to write to the Yazoo. Brethren Russel and Garlinton, messengers. Brother Crawford, to write to the

Union; and, brethren RUSSEL and PRICE, messenger.

Appointed brethren MARTIN, WALKER and TUCKER, a committee to arrange

preaching during the session.

A committee consisting of brethren Crawford, Martin and Brakefield, together with the moderator and clerk, was appointed to arrange the business of the association, and revise the circular.

Agreed, that the committee of revision and arrangement be requested to ex-

amine the Treasurer's Report:

Brother N. Robertson, Sen. prayed, and the association adjourned to meet again

on Monday morning, at nine o'clock.

Agreeably to the arrangement of the committee on preaching, the brethren Shadrach Coker, Norvell, Robertson, Jr., and Charles Felder, preached to a very orderly and attentive congregation in the order of their names. The services of the day were closed by an appropriate exhortation and prayer by brother John P. Martin; and there was hopeful evidence that the Great Sanctifier was present.

Monday, September 9.

Met pursuant to adjournment.—The moderator prayed, and the association proceeded to business.

The committee of revision and arrangement, made a report, which was received.

Ministers of the Gospel, not members of the association, were invited to take
seats and aid us by their counsel.

A petition was presented from the church at Mount Pisgah, beyond the bounds of this association, by their delegates William Denson and Jesse Denson, praying

not feel at liberty to advise the church in reference to their difficulty, further than to use their privileges as an independent churc according to their own discretion. And the clerk was ordered to furnish the delegates with a certified copy of this order.

The circular letter, prepared by brother Non-ELL ROBERTSON, Jr., was read and adopted. Letters of correspondence were also read and approved.

Brother FORTENBERRY, from the committed appointed last year to visit the church at Bethlehem, reported—That said committee had performed the service assigned them, and found said church to be still a disorder. Whereupon, after various discussion, it was Resolved, That this association withdraw from said church at Bethlehem; and all connexion heretofore substing between this association and said church is hereby declared to be dissolved. And this association recommends to the churches to receive into their fellowship sich members of said church as may be orderly Christians, without a letter of dismission.

Brother Martin, from the committee to when the Treasurer's Report was referred, reported—That said committee had performed that service, and found his accounts correctly stated and satisfactorily voussed.

TREASURER'S REPORT.

To balance as per last year's report, 43 764 To contributions from the churches, 110 00 Received on account of the Baptist confession of faith, 4 814 Making a total of 158 574

CR. Out of which has been paid six corresponding messengers, each \$6 00 36 00 For printing and distributing minutes. 55 00 Total disbursements,

Balance in the Treasury,

Besides \$72 124 received from the Mississ pi Baptist State Convention and

unappropriated: which awaits your order. WYLIE WHITE, Treasurer.

Took up the petition from the Copiah Church, praying this association to inquire what cause there is, if any, why brother Frence Berry should not be ordained to the work of a minister of the gospel? And agreed to recommend to said church to call a presbytery of herself, by giving timely notice, to investigate the standing and qualifications of brother Berry of dination; and we recommend to the ministers of our connexion to comply if essible with such call.

Appointed the next session of this association to be at Copiah Church, in Co-

piah county.

On petition, a letter of dismission was granted to the Church at Friendship, Pike county, for the purpose of uniting with the Mississippi association.

Ordered, That the Treasurer of this association transfer to the Treasurer of the Mississippi Baptist Evangelizing Society, the money received from the Mississippi Baptist State Convention.

Resolved, That the members of churches within our association be recommended to keep their membership in the churches which are most convenient to them.

Resolved, That the distressing dispensation of God's providence which deprives us of the services of so many of our brethren, sould be regarded as a token of his Divine displeasure, and that it becomes us to "hamble ourselves" under his mighty. hand, and pray that health may be restored to our afflicted families and friends.

Resolved, That this association will hereafter meet annually on the Thursday be-

fore the second Sabbath in September.

Resolved. That we acknowledge our gratefall

vicinity for the

Appointed by NORVELL ROBER alernate.

The clerk was mit them to the Received the and seventy-five Adjourned by

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vicinity for the hospitality which they have manifested towards us during the session.

Appointed brother Wylie White, to write the circular for next year—brother Norvell Robertson, Jr., to preach the introductory, and brother James Powell, his alemate.

The clerk was appointed to superintend the printing of the minutes, and transmit them to the churches by mail, at the expense of the association.

Received the contributions from the churches, amounting to eighty-two dollars and seventy-five cents.

Adjourned by a pathetic address and prayer, by the moderator.

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SHADRACH COKER, Moderator. NORVELL ROBERTSON, Jr., Clerk.

TABLE

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Strong River, Society Hill, Salem, Steens' Creek, Union,	Mount Moriah, New Chapel, New Zion, Pearl River, Ramah, Silver Creek,	Flint Creek, Gallilee, Hebron, Hephzibah, Hopewell,	County Line, Copiah, Copiah, Ebenezer, Fair River, Friendship, Friendship, Fork Church,	Antioch, Bogue Chitto, Bethany, Booyeh, Bethlehem, Bahala, Bethsaide,	CHURCHES
Lawrence, Simpson, Lawrence, Simpson, Rankin, Pike,	Marion, Lawrence, Pike, Marion, Lawrence, Lawrence, Pike,	Hinds, Copiah, Lawrence, Lawrence, Copiah,	Lawrence Copiah, Copiah, Covington Lawrence Pike, Franklin, Simpson,	Marion, Pike, Lawrence Coping ton Pike, Lawrence Copiah	COUNTIES
Tames Deer, Iames Warner, Amos M'Carty, E. Owens, ORN TOCKER, CADER PRICE, Ienry Youngblood, Daniel O'Quin,	ISAAC BRAKEFIELD, Jesse Lee, James Hall, David Ott, Nathaniel Gunnel, WILLIAM FORTENBERRY, Calvin Magee, John Sutton,	John Walton, NORVELL ROBERTSON, Jr. John C. Weeks, Nathaniel Goff	ISHAM RUSSELL, Thomas Goode, Henry Guynes, John P. Martin, John Pittyan, Shadrach Coxer, Z. Reeves, Benjamin Garlington, James Powers	JESSE CRAWFORD, Wylie White, Francis Walker, Ralph Stovall,	DELEGATES
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CIRCULAR

DEAR BRETHREN

Under the merciful auspices of our Ges, we have been permitted to enjoy our thirteenth anniversary meeting since the fermation of our associational union.

And reviewing our history, we are constrained to say, that the goodness of God has been much more conspicious in our progress, than our zeal for his glory. We hope that as a body, we are a tree of God's manting, and if so, the Lord expects fruit. It becomes each one of us therefore to inquire, whether as an association we are a cumberer of the ground, or whether we have borne much fruit. So also, should each inquire for himself, what he has slone in the cause of his Master; or whether much of his time has not been spent is idleness in the market places. But especially we should review the volume of God's providences during the year which this anniversary closes; for whether we have been diligent, or whether we have been idle, either in the market place or a the vineyard, a little reflection will show us that God has been "doing his will in the earth." Neither has he wrought with an unseen hand, for in anger "his bow has been made quite naked" in our land, even before our eyes; while "we have head with our ears," that in places the arm of the Lord has been made bare in the renoration of sinner's hearts. But during the thirteen reason of convergence of the convergence the thirteen years of our existence we have notice been favored with any thing like a general revival of religion, and very few of our churches have been blessed with considerable ingatherings. Occasionally, a few are brought in, which inspires a hope that the Lord has not utterly forsaken to. But why is he so far from helping us? We should diligently inquire into the ause of his absence, for surely the Lord's hand is not shortened that he cannot kee. Is his ear heavy that he cannot hear? Or have we wearied him with the frice of our supplications? Without doubt it is our sins which have separated between him and us. He has "set our secret sins in the light of his counterpance." secret sins in the light of his countenances. Omissions of duty because not so notorious as gross immoralities, perhaps do not strike the conscience with equal force. The secret of our Lord's absence, is may be, is to be found in our having forsaken him; we have backslidden from his both in heart and in life, and therefore he hath hidden his face from us. In this new of the subject his language to us is, "Return unto me, and I will return unto you, saith the Lord of Hosts." Let us then, dear brethren, awake from our long sleet of inaction, and make an effort to return to our God who will forgive us ous sins and bless us; and perhaps the readiest way to find our beloved is by prayer: And our exhortation on this subject, we ask your candid attention.

1. Prayer is a privilege—and we ought to be humbled in the dust when we reflect upon what a high and holy privilege Go, has bestowed upon us, in permitting us to come into his gracious presence and take known our requests to him. What a dreadful and effectual separation sin had trade between a holy God, and his vile creatures! And yet he permits us, nay rates, he invites us to hold familiar communion with him before his mercy seat. And let it never be absent from our houghts, that it cost the Son of God his black to purchase access to the throne of grace. How unreasonable, how unjust and as grateful, to abuse by neglect, a bless

ing purchased at so rich a price!

2. But besides this, the omission of this city, is an act of direct disobedience, for it is the plain command of God, and many times repeated. We refer you to a few texts only: Christ taught his disciples that men ought always to pray and not to faint." (Luke 18, 1.) "Watch ye therefore, and pray always." (Luke 21, 36.) "Pray without ceasing." (1 Thess. 5, 17. These, without refering to othere are sufficient to prove to every lover of the cord Jesus, that prayer is a duty. And if the duty be neglected, we may assured expect to mourn the absence of the Lord, unless he leave us to such hardness a heart that we cannot mourn. But the regular and punctual performance of this city is attended with spiritual blessings of the most valuable and most desirable mater. It has a tendency to keep us near

our conduct, an It is the means of God, and make promotes thankf tify that those bl enjoyed with inc swelled his boso

Perhaps some knows what we the God to whom ly told us that he do not scruple h It is presumption disobedience. intercession of o will of God, and than that which h

3. Of Secret

desires to God, th the day, or of the sinners and our w of grace is access ty is always open our faintest sigh And whatever of it is not account Lord," mercifully Lord. (Ex. 28, vain imagination selves, our familibe attended to, bu whole hours which and prospects mi And so many adv them continually, in it, and often er

There is also a if he does, he ne Christian to retire place, where he m to the measure of e secret recesse God for calling th prayest, enter int father,"&c. (M in those days that 4. Of Family 1 unction by conten

but if we admit th e scriptures: ye ea christian duty ry. We appeal

e thing probable the his disciples

our conduct, and operates as a most salutary restraint upon our evil propensities. It is the means of teaching us the knowledge of ourselves, our dependence upon God, and makes us more observant of the goodness of God towards us. It also promotes thankfulness, for we believe that the Christian's own experience will testify that those blessings which he has received without asking, have too often been enjoyed with indifference, while those which have been sought by prayer, have

swelled his bosom with joy and gratitude.

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Perhaps some will say that we cannot influence the Divine Will, and that God knows what we need much better than we do ourselves. To this we reply, that the God to whom we pray, and who has positively commanded us to pray, has plainly told us that he knows what we stand in need of us before we ask him. And as we do not scruple his wisdom, neither have we a disposition to dispute his authority. It is presumption to plead either the wisdom or the promises of God in excuse for disobedience. And the objection if carried to the extent, will go to invalidate the intercession of our Divine Mediator: for he makes intercession according to the will of God, and knowing the will of his Father, he never prays for any thing else

than that which he knows it is the will of God to grant.

3. Of Secret Prayer .- As prayer consists essentially in the offering up of our desires to God, the duty of secret mental prayer, may be performed at any hour of the day, or of the night: hence we can never want opportunity; and while we are sinners and our wants so numerous, we shall never be without occasion. The throne of grace is accessible at all times, in all places, and the ear of God's gracious majesty is always open to our thoughts: our every groan meets acceptance, and even our faintest sighs find ready access through the intercession of our Redeemer. And whatever of imperfection there may be in them, by reason of our infirmities, it is not accounted to us, seeing our great High Priest, who is "holiness to the Lord," mercifully bears the iniquities of all our holy gifts which we hallow unto the Lord. (Ex. 28, 38.) . Would it not be much better for us if the time we spend in vain imaginations were spent in these silent aspirations to God in behalf of ourselves, our families and others? We do not deny that our worldly affairs should be attended to, but we think that some of the minutes, and perhaps many of the whole hours which are spent in anxions concern about our temporal possessions and prospects might be more profitably devoted to communion with God in spirit. And so many advantages attend these secret devotions, that we ought to indulge hem continually, that they may be habitual. Then the heart will desire it, delight in it, and often engage in it voluntarily of out to analy out politation edit and

There is also another kind of secret prayer that no Christian ought to omit, and if he does, he neglects both his duty and spiritual interests. It behooves every Christian to retire often, at least daily, to some convenient private and secluded place, where he may all alone, meet with his heavenly Father, and there, according to the measure of grace afforded, breathe his supplications to Him who sees in the secret recesses of every heart. We have sufficient authority from the word of god for calling this a duty. Our Saviour enjoined it. "But thou when thou payest, enter into thy closet, and when thou hast shut thy door, pray to thy father," &c. (Mat. 6, 6.) He also gave us an example: "And it came to pass at those days that he went out into a west into a second of the second

In those days that he went out into a mountain to pray," &c. (Luke 6, 12.)

4. Of Family Prayer.—Some have endeavored to evade the force of this insunction by contending that it is no where positively required in the world of God. But if we admit that there is no positive precept, or unequivocal example for it in be scriptures: yet we think that daily family prayer may be shown so plainly to be a christian duty that the enlightened conscience will not seek proofs to the contary. We appeal to the world of God; and setting aside many texts which make see thing probable, we refer you to the following: While our Saviour was upon such his describes desired him that he would steach them to many? and according

present day—"give us this day," &c. Again. It will not be contended, or presumed that Christians are required to assemble every day for public worship. And as secret prayer is to be performed alone, if that had been the duty enjoined, the singular number would have been used,—"eve me this day," &c. But the language is plural throughout. "Our Father"—"Give us this day"—"Forgive us our debts,"—"Lead us not into temptation," &c. Hence therefore we conclude that he who believes that daily family worship is a divine prescription, arrives at the he who believes that daily family worship is not a divine prescription, arrives at the conclusion, in defiance of the plainest dictrees of sound reason.—Not to dwell here, we will pass on to say that the regular performance of this duty has a most happy influence on the minds of children and youth; it restrains them from many excesses and irregularities of conduct. It is sure to prove a source of peace and comfort to the mind of every Christian who has an in the discharge of it. While on the other hand, the neglect of it brings on conducts and barreness of soul—hardness of heart—and comparative indifferences bout the things of God. It is a disparagement of religion—a dishonor to the profession—and a stumbling block to the world. Let no man say the cross is too leavy. Did not the Lord know how heavy the cross would be? And yet he made to provision for your exemption. He heavy the cross would be? And yet he made to provision for your exemption. He that makes this plea comes near signing his dan gait-claim to the character and re-lation of a disciple of Christ: "He that talksh to his cross and followeth after

lation of a disciple of Christ: "He that talk hot his cross and followeth after me, is not worthy of me." (Mat. 10, 38.) We are not permitted to weigh the cross, and lay it down. We may choose it, and ought to choose it; but we are not allowed to refuse it: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Like 9, 23.)

5. Of Prayer Meetings:—In some of our curches there are stated prayer meetings held, but there is reason to fear that this practice does not prevail to the extent which the present deplorable condition to the church demands. Our Saviour has said, "Where two or three are gathered to either in my name, there am I in the midst of them. (Mat. 18, 20.) The consideration that we have our Saviour's presence, should greatly encourage us; and if we neglect it, we testify to the world, and to ourselves, that the presence of our Lied is not very desirable. We derive both example and encouragement from the printitive Christians:—Paul, and others with him, held a prayer meeting on a river side, at which Lydia was converted; not with him, held a prayer meeting on a river side, at which Lydia was converted; nor do we think she is the last person who was converted at a prayer meeting; neither do you know how many of your children and eighbors may be thus instrumentally brought to believe in Christ. To say or believe that such an event would not occur, seems like doubting the power of the Hole Ghost, or denying that God will bless the means of his own appointment.—The distiples were holding an evening prayer-meeting at the house of Mary, the mother of Mark, and in answer to their prayers the Lord sent an angel, who liberated the Arisstle Peter from prison.—But this, it may be said, was a miracle—we reply, truly it was a miracle; and the same wonder-working God who wrought this visible miracle; works thousands of invisible miracles every day of our lives; and all in answer to prover, too. These meetings greatly pro-mote brotherly love—they keep alive our fair and zeal. We cannot dwell on the advantages which attend them; but if no other, it gives the religion of Jesus a beautiful appearance, to see his worshipers delig to meet read his word, and pray to him for his grace and spirit.

7. The gift of Prayer.—The want of a gift of prayer is often brought forward as an excuse for the neglect of family and social prayer. If the want of such gifts as will gratify our own and other people's prider be a justifiable excuse, many go be yond what is required, and have consequently become very profitable servants. In preaching the Gospel, we admit that the want of a gift will not only excuse a man, would attempt it, unless he is able in some legree, to unfoid and defend the doc-

to meet together, to sing his praises,

Wema graced, throu through mere regarded as a ner."was acc isa positive d emption in fav we have no g decency bring spirit of prayi fore us, to jug tional, and be we infer from the duty. G more we are a sires, wholly d edifying to cl endeavor to in with our Bible and the practi to store the m what we ough in God's own wards you, in l you to repenta mentable cond adjacent to us less state-and should humble We should loo there, the cold all times, be fo private; and le secret devotio every good gif cations, and give

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We may, perhaps, have known instances wherein the cause of religion was disgraced, through the pride and self-conceit of the performer, but not one where it was through mere weakness. Even if the effort fail, God is more honored by the unsucattempt than a total neglect.—What is the extent of that gift which may be reparced as a qualification? The publican's prayer, "God be merciful to me a sinner,"was acceptable with God, and it is acceptable with his people. But if prayer is a positive duty, weakness cannot be a valid excuse, unless we find a positive exemption in favor of the weak, which we suppose no man has yet found. To say that we have no gift, is to charge God with being a hard master; and no man can with decency bring this plea before God, until he is able to say that he has more of the spirit of praying than he has of the gift of prayer. When the duty is immediately before us, to judge of what we should be able to do, by our feelings and fears, is irrational, and betrays a greater desire to evade the duty than to perform it. Nor should we infer from one failure, or even from several, that we are unable to comply with the duty. Gifts always improve by use, and the yoke becomes the less galling the more we are accustomed to it, Moreover, a plain, unadorned expression of our desites, wholly destitute of pompous embellishments of language, is generally more editying to christians, and certainly not less pleasing to God.-Finally, we should endeavor to improve our gifts, and for this purpose we should be very conversant with our Bibles. We should read and meditate much in the psalms, the prophcies, and the practical part of the epistles in the new testament. These are calculated to store the mind with a knowledge of our needs and duties; and while it informs us what we ought to pray for, it also teaches us how to express our petitions, and that in God's own style. Let your thoughts dwell much on the goodness of God towards you, in his providential dealings with you; in his distinguishing grace in calling you to repentance, and especially in the great work of redemption. Think on the lamentable condition of the church, especially that part of it within our own bourt and adjacent to us, almost wholly given up to worldly-mindedness-in a cold, comfortless state—and greatly wanting a more abundant supply of ministerial gifts.—We should humble ourselves under a sense of the many improprieties of our conduct. We should look into our own hearts, and discover the desperate depravity that is there, the coldness, and general want of the graces of the spirit. We should, at all times, be forward to engage in religious discourse. We should pray much in private; and let our prayers be widely extended, and our petitions enlarged in our secret devotions. And it is of the first importance that we ask God, from whom every good gift comes, that he would fill us with the spirit of grace and of supplicacations, and give us utterance.

NORVELL ROBERTSON, Jr., Clerk

Printer's charge for 850 copies of these minutes \$62 50.

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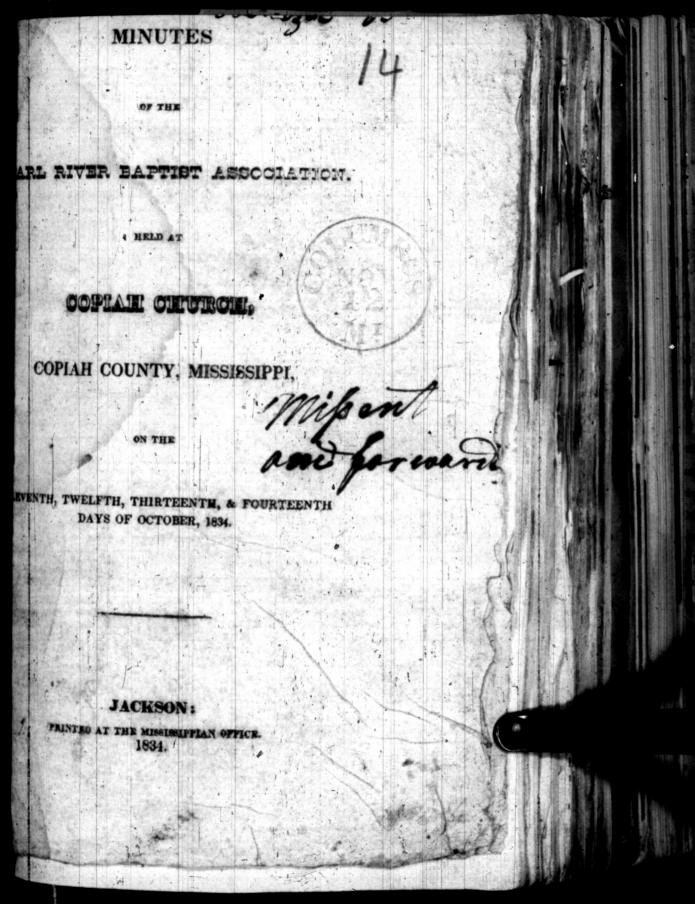
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11 o'clock, a disco ther Norvell Robert nant with my chot ed will I establish

ran interval of halled in the house; a by singing and prome, the former Moletters from the Chof their state and de Crawford was ele

espondences were ce Mississippi were ger—his colleague, moved by death sin r was also received ger, whose colleague, and correspondence obeason to write to so the state of th

er Martin prayed, a committee of revision ing with the busine

minutes, &c.

I o'clock, a discourse, introductory to business, was delivered her Norvell Robertson, Jr., from Psalm 89: 3, 4. "I have made ant with my chosen: I have sworn unto David my servant; ed will I establish forever, and build up thy throne to all gene-

an interval of half an hour, the delegates from the Churches ed in the house; and brother Jesse Crawford opened the Assoby singing and prayer; and, by request, acted as Moderator. n. the former Moderator being absent.

letters from the Churches were then read, and the usual minutes f their state and delegation.

Crawford was elected Moderator, and Norvell Robertson, Jr.,

espendences were called for, and a letter and packet of minutes. e Mississippi were presented by brother Charles Felder, their ger-his colleague, brother James Cair, we regret to say has moved by death since his appointment. From the Leaf River. was also received by the hand of brother John Moffatz their ger whose colleague, brother John Sanford, failed.

ed correspondence with sister Associations, as follows: brobeason to write to the Mississippi-Crawford and Martin mesbother White to write to the Union-Powell and Robertson s; brother Walton to write to the Leaf River-Russel and berty messengers; brother Powell to write to the Yazoo-Walk-Murray messengers.

inted George Granberry, David Ransom, and Benjamin Tho-

mittee to arrangepreaching during the session.

mied brethren Martin, Russel, and Fortenberry, with the Moded Clerk, a committee to examine the circular, audit the Treaaccounts, and arrange the business of the association; who inethren Felder and Moffatt to sit with them.

committee on preaching appointed brethren John Moffatt, Wil-

tenberry, and Charles Felder, to preach to-morrow. er by brother Powell-and

Association adjourned till to-morrow, at half an hour after 9

FRIDAY, SEPT. 12, 91 o'clock, A. M. er Martin prayed, and the Association resumed business. ommittee of revision and arrangement reported the order of og with the business.



Brother Martin, from he same committee, reported that said mittee had examined the Treasurer's accounts, and found the correct, and sustained to adequate vouchers; with the exceptor small mistake in the calculation of last year's contributions. It upon the Treasurer presented his report, which was received

THEASURER'S REPORT.

To balance, as per las wear's re	port, -	\$67.571
To balance, as per last year's re To contributions from the church	ches, -	 80.75

Making a total

By	eight corresponding	messengers, each \$6	
$\mathbf{B}\mathbf{y}$	superintending, pri	ting, and distributing t	be
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Total disbursements,

Balance in the greasury,

WYLIE WHITE. Treasur

48.00

79.541

Ministers of the gospa who were not delegates, were invited to with us.

Having received no latter or messenger from the Yazoo Assort and not knowing the trace or place of their next meeting, which it inconvenient to write at this time, brother Powell was died write at his convenience, and brethren Walker and Murray was pointed, in conjunction with the writer, a committee to examine approve the same.

The circular letter propared by brother White was then read, a rejected:

Whereupon, it was resolved that the Association adopt the a letter of the Hudson Reset Association for the year 1824, will S. H. Cone, on the "Terms of Communion."

The Pearl River Chief having failed to represent herself by year and last, a committee, consisting of the brethren, Marin, and Robertson, were appointed to visit her in the course of and give her such advice as her situation may seem to require, port to the next Association.

Appointed the next Association to be held at New Zion, accounty, to commence of Thursday before the second Sabbath at tember next.

Query, (from Fair Is er Church.) What should be done sister church which would receive and hold in fellowship ments a different denomination.

Ans. We consider such church would be in disorder; and she labored with in a gospel manner and spirit by any church which some to the knowledge of the fact.

on enquiry from I to said Church th of Christ. ery, (from Ebene non dismission ch

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he committee on parent Walker, Russenberry to close; son,) Martin and Coconclude.

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association, and be other Crawford was appeared to the minutes. Indeed, that the Traystrong River the heir minutes last you contribution and five cents.

n Sabbath, brother was followed by b) In the afternoices were closed w ed that sude id found the the exception ibutions. We received.

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t herself be n, Martin, W course of the to require, I

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Vew Zion,

er; and sho burch which on enquiry from Flint Creek Church, we reply, That we recomto said Church to exercise her discretion as an independent on of Christ.

th of Christ.

Lety, (from Ebenezer:) Are not our association letters and our non dismission church letters inconsistent with each other? And is there no way, agreeable to the gospel, that they can be made istent? Voted out.

orresponding letters were read and approved.

pointed brother David Ransom to procure, if possible, from bro-Joel Harvey, the late Clerk of this association, the association ds, and transmit them to our present Clerk previously to our next

he committee on preaching reported that they had appointed the bren Walker, Russel and Powell to preach to-morrow, and brother enberry to close; the brethren Flowers, (if he arrive—if not, Roson,) Martin and Crawford to preach on Sabbath, and brother Russe conclude.

prointed brother Powell to preach the introductory sermon at the association, and brother Russel his alternate.

other Crawford was appointed to prepare a circular for next year, he Clerk was appointed to superintend the printing and distribuof the minutes.

deted, that the Treasurer refund to the churches of Fork Church Strong River the amount of Money paid by them for the postage her minutes last year.

ectived contributions amounting to one hundred and eleven dol-

tother Walker prayed, and

The Association adjourned.

JESSE CRAWFORD, Moderator.

NORVELL ROBERTSON, Jr., Clerk.

n Sabbath, brother Elisha Flowers preached at half past 10 o'clock was followed by brother Joseph Morris, (Brother Martin being ab.) In the afternoon, brother Jesse Crawford preached, and the ices were closed with exhortation by brother Russel.



TABLE.

STATED MINISTER.	00 Jesse Crawford, 00 Zacharrah Reves, 00 Norvell Robertsonjr, 00 Francis Walker, 80 Wilkes Honea, Wilkes Honea, 50 Isham Russel, 00 Ir. Russel, 25 Jesse Scrivener 00 John P. Martin, 00 Shadrach Coaker, 00 William Martin, 00 Shadrach Price, 00 William Martin, 00 Shadrach Price, 00 William Seventi, 00 James Powell, 00 Cader Price, 00 N. Robertson, jr. 00 Davis Collins, 00 James Fowell,	Stated Minister.
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The express which all those righteously ma different denor olics, Quakers, opinion of eac forts to multipl pel to the utte together, and b maintaining a is in the light,

CIRCULAR,

[ORIGINALLY PUBLISHED BY THE HUDSON RIVER ASSOCIATION.]

Dearly beloved Brethren,—In accordance with a resolution passed at our last annual meeting, "THE TERMS OF COMMUNION," will claim your attention as the subject of our present circular address. It is to be regretted that the signs of the times should ever indicate the expediency of presenting this subject to your consideration, in a controversial shape; but since necessity is laid upon us, we desire to enter upon its investigation with all that alacrity which the love of revealed truth, and supreme regard for Zion's King, and unyielding attachment to the

order of his house, are calculated to inspire.

The phrase "communion," or "fellowship," is used in different senses in the sacred writings. It frequently denotes that holy enjoyment of the divine presence, and the soul-comforting participation of the Redeemer's fulness, which it is the privilege of believers to realize. The saints are joined to the Lord by one spirit; they draw water out of the wells of salvation; God is their dwelling-place in all generations; and it is therefore said, truly their fellowship is with the Father, and with his Son Jesus Christ. This fellowship does not necessarily stand connected with church government or relationship; it is neither confined to time nor place, nor does it bend to the control of earthly circumstances. It was felt by Jacob with a stone for his pillow; it drove away the fears and pains of the thief upon the cross; it cheered the hearts of Paul and Silas, though beaten with many stripes and thrust into the inner prison; and converted the desolate Isle of Patmos into a paradise of heavenly rapture. The terms of this communion, all centre in the rich and distinguishing grace of God.

The expression is sometimes used in a large and comprehensive tense, to describe that fraternal affection and spiritual intercourse, which all those who love our Lord Jesus in sincerity and truth, may righteously maintain with each other. Individuals attached to the different denominations of Episcopalians, Presbyterians, Roman Catholics, Quakers, & c. may have good reason to entertain a favorable opinion of each other's Christian exercises; they may unite their efforts to multiply and distribute copies of the Bible, and send the gospel to the uttermost parts of the earth; they may take sweet counsel together, and be mutual helpers of each others' joy; and their communion will be proportioned to the evidence which the parties furnish, of maintaining a close walk with God. If we walk in the light, as he is in the light, we have fellowship one with another. But as this fellowship in the Gospel is enjoyed by individual believers who never unite with a particular church; as it exists in different degrees according

ing to the strength of their confidence that God has begun a good work in the heart, without any reference to the ordinances and regulations of his house, it is an entire different thing from church fellouship.

and is by no means to be confidended therewith.

In modern phraseology the ward "communion," is employed, by common consent, as expressive of that fellowship which experimental christians have with the Savious of sinners, and with one another, in the ordinance of the Lord's supper; and this use of the phrase seems to be justified by the Apostle's lawquage, 1 Cor. x. 16, The cup of blessing which we bless, is it not be communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? The single point, therefore, which we have now before us is, to answer the inquiry, What we the indispensable terms of this communion? or, in other words, what prerequisites of admission to the Lord's supper are marked out, in the New Testament, for the observance of the churches of Christie the end of the world? To this inquiry we reply, regeneration, eptism, and a conversation such as becometh the Gospel of Christ; and in proof of the correctness of this

reply, we appeal to the law and to the testimony. The children of God are bound to give thanks to their Heavenly Father, because he hath from the beginning chosen them to salvation, through sanctification of the Sarit, and belief of the truth whereunto they are called by the Gospel; and THEN, as lively stones, are built up a spiritual house, a holy priestered, to offer up spiritual sacrifices acceptable to God by Jesus Chrise, and to manifest their attachment to the laws, doctrines, and ordinaries, once delivered to the saints. The primitive churches, constituted oncer the immediate direction of the inspired apostles, were composed of self-condemned sinners, who were by nature children of wrath even as others; but being pricked in their hearts and quickened by the Spain of God, fled for refuge to the hope God's dear Son, and having gradly received the truth, were bapticed both men and received. both men and women. To the last Gospel church in Jerusalem, it is said, the Lord added daily such as should be saved, and they continued steadfastly in the Apostles' doctine and fellowship, and in breaking of bread, and in prayers. The church at Corinth consisted of those who were sanctified in Christ Jens, called the saints, and who called upon the name of Jesus Christ of Lord. The members of the church at Colosse had put off the old non with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him: and the brethren at Receive were the called of Jesus Christ, beloved of God, called to be saidt. Now if these apostolic churches were precised upon correct with the conductor of the conductors of the conductors of the conductors. were erected upon correct principles, (and who so contumacious or schismatic as to deny it?) they are certainly to us infallible guides, and present us with a perfect pattern. If they received only such as professed to be born of God, and the evidence that they were begotten again to a lively hope, by the surrection of Jesus Christ from the dead, we should imitate their example; and if there come any unto st

and bring not our house, neit speed-that is, that abideth no It is therefore of all candidat for their souls; exhibited, the church. Shou hesitate not to from us, and th golden candles

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and bring not this doctrine, we are commanded not to receive him into our house, neither bid him God speed; for he that biddeth him God speed—that is, he that welcometh to the privileges of the church him that abideth not in the doctrine of Christ, is partakers of his evil deeds. It is therefore an established principle in Baptist churches to require of all candidates for admission, a declaration of what God hath done for their souls; and when satisfactory evidence of a change of heart is exhibited, the first scriptural term of communion, is elicited by the church. Should this fundamental principle ever be abandoned, we hesitate not to say, the fine gold will become dim, the glory will depart from us, and the vengeance of Him who walketh in the midst of the golden candlesticks may be justly apprehended.

That Baptism is a "Term of communion," is manifest from the design and order of that ordinance, as well as from the uniform practice.

of the apostles.

It is the design of Baptism, among other important particulars, to exhibit the existence of a new relationship, and to declare to all around the interesting fact that the individual baptized has come out from the world and enlisted under the banner of Christ. In this view of the subject, it is not merely the answer of a good conscience towards God. but it is also a grateful and public recognition of that grand line of distinction which the Redeemer has established between the kingdom of darkness, and that kingdom which is not of this world. For az many as have been baptized into Christ, have put on Christ, Gal. iii. 27. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. 4. As it is evident that a man must enter into the kingdom before he can be entitled to the immunities of a subject; that he must be received into the fellowship of a particular church, before he can enjoy the privileges of that church; even so, it is equally plain, that Baptism, upon profession of faith in the Messiah, must remain an indispensable term of communion, until it can be proved that unbaptized persons were added to the churches planted by the apostles in different parts of the world. this will appear yet more abundantly if we consider,-

The order which is uniformly observed in the New Testament, with reference to Baptism and the Lord's Supper. When the Great Head of the church sent forth his ministering servants to build up his kingdom in our ruined world, he gave them commission in the following words:—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,—teaching them to observe all things whatsoever I have commanded you. This language is lucid and definite. It directed them first to teach, or, as it is elsewhere expressed, to preach the gospel to every creature. When the word preached was accompanied by an unction from the Holy One, men were made wise unto salvation; they were effectually taught; they were made disciples; and then, and not till then, were the apostles commanded to baptize them. After this, they were to instruct them to ob-

serve all things enjoined upon them by the Saviour; and among the all things, who dare deny to the Lord's supper a place? Since the Redeemer has sufficient wisdom to devise the most suitable ordinances, either for the comfort of his seople, or as a test of their obedience, and since all power is given been to make laws in Zion, and fix the order of their observance; to his subhority all Christians should certainly submit. But it is plain that suptism must precede the communion, not only because the Lord Christ sath so decreed, but because this order is necessary in the very nature of things, if there be an adaptation of the sign to the thing signified. We must first be made alive, before we need bread to sustain life; and, in like manner, the ordinance which shadows forth the marking of the marker attendance which shadows forth the marking of the marker attendance which shadows forth the marking of the marker attendance which shadows forth the marking of the marker attendance which shadows forth the marking of the marker attendance which shadows forth the marking of the marker attendance which shadows forth the marking of the marker attendance which shadows forth the marking of the marker attendance which shadows forth the marker at the marker attendance which shadows forth the marker at th shadows forth the washing of regeneration and the renewing of the Holy Ghost, must, of necessies, go before that which holds out to us in a figure the bread which came down from heaven, whereof if a man eat, he shall live forever. That this statement is correct, we most assuredly gather from the unvaling practice of the Apostles themselves.

The preaching of Peter, usen a certain notable occasion, produced such an astonishing effect the thousands cried out, Men and brethren what shall we do to be saved The preacher promptly replies, Repeat and be baptized in the name of Jesus Christ, for the remission of sin.
What follows? They that godly received the word were narrow.
After baptism they were added to the church in Jerusalem, and the participated in the communities or the breaking of bread.

The conduct of Paul was precisely similar to that of his brother Peter. He came to Corinth, and taught the word of God among it inhabitants. Many of the corinthians hearing, believed and were batpized. These baptized between were then constituted into a gos

pel church, and kept the organice of the Lord's supper as delivered to them by the Apostle. Acts viii, I Cor. ii. 2. If, therefore, the unform practice of the Apostles justly challenges our imitation, we must inviolably adhere to the order which they have established.

The last term of church communion we have named, is a godly walk and conversation; and this position is easily maintained, both upon the principles of reason and revention. The children of God are holy brethren: a royal priesthood—a peculiar people, zealous of good works. This description of them is given by one who cannot en; and it would certainly be incongruous and unnatured for such persons to be unequally yoked together with unbelievers. How can two walk together except they be agreed? What communion hath light with together except they be agreed? What communion hath light with darkness, and what fellowship hath Christ with Belial? are questions which need no comment;—they answer themselves. In extending the right hand of fellowship, therefore, a church must be satisfied that the individual soliciting admission has scriptural views of himself, and of God, and of the way of salva on by Christ alone, and of the work of the Spirit, and of the holy indercy of divine truth; and hence we are directed to mark and a sid those whose erroneous sentimens cause divisions and offences contrary to the doctrine which we have learned. Rom. xvi. Moreove the candidate for church communion

must not only co but his deportme man that is call ator, or a railer company with se of conduct which ber, must be, by admission to its

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a higher place i the Apostles and And here we m supper than upo so earnestly ac vert or entirely ted by the same with the same a it of calling ba my; &c. If th Is it a Saviour believe, signs of ably as signific. cally, a large p Upon an invest the two, is mue are affectionate their Lord, as in Holy Book as have the highes appointed as th ence, and a live the situation wh thus saith the 1 is not possible t of men.

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must not only converse about the things of God in a proper manner. nong the all but his deportment must correspond with his holy profession. If any nce the Re man that is called a brother, be a fornicator, or covetous, or an idolordinances ator, or a railet, or a drunkard, or an extortioner, we must not keep obedience company with such an one, no not to eat. 1 Cor. v. 11, and that course ix the order of conduct which cuts off from the church one who is already a memld certainly her, must be, by parity of reasoning, an insurmountable object against munion, not admission to its privileges. his order is ation of the before we ance which

Our sentiments with reference to the terms of communion, have, in different ages and countries, occasioned the opprobrious epithets of bigoted, uncharitable, self-righteous," &c. to be heaped upon us with an unsparing hand; but these are weak and powerless weapons when employed against those who are armed with the sword of the Spirit, in defence of a divine institution. We shall close this epistle by replying briefly to some of the most plausible objectious which are constantly

larged against the sentiments we have advanced.

First objection. "You lay too much stress upon baptism by making

it an indispensable term of communion."

To this we reply ;- We pay no greater regard to it, nor do we give it a higher place in our system, than the Lord Christ hath enjoined, or the Apostles and primitive Christians, by their example, have warranted. And here we may ask, why should more stress be laid upon the Lord's supper than upon baptism; and why should many professing Christians so earnestly advocate the observance of the former, while they pervert or entirely neglect the latter? Were not both ordinances instituted by the same I ord, and do they not, therefore, come to us clothed with the same authority? We know that Pædobaptists are in the habit of calling baptism a non-essential; an external rite; a mere ceremony; &c. If this be true, we would inquire, what more is the supper? Is it a Saviour? But if these sacred institutions be, indeed, as we believe, signs of important and essential truths, baptism is unquestionably as significative as the breaking of bread, and exhibits, emblematically, a large proportion of the distinguishing doctrines of the gospel. Upon an investigation of the New Testament, we find that baptism, of the two, is much the more frequently mentioned, and baptized believers are affectionately and repeatedly exhorted, so to walk in Christ Jesus their Lord, as in that ordinance they have put him on. Taking then the Holy Book as our only and all-sufficient rule of faith and practice, we have the highest authority for saying, We give to baptism, which Christ appointed as the first gospel institute, as a test of his children's obedience, and a lively emblem of their renewal by the Holy Ghost, exactly the situation which the master of the house has designated; and with a thus saith the Lord sounding in our ears and penetrating our hearts, it is not possible that we should listen to the doctrines or commandments of men.

A second objection, charges us with causing a separation between the children of the same Heavenly Father.

Suppose we grant that baptism is an inseparable barrier in the way

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of our communing, in churs, capacity, with unbaptised persons; does it necessarily result from the concession, that the blame righteously at taches itself to the skirts of a garments? Shall those who understand and keep the ordinances, in hier nature, order, and design, as they were originally delivered to the carches, be condemned? and those who de part from them, and embrace a "figment of their own imagination," be justified! God forbid! We hesitate not to say, most explicitly, that baptism is a separating line; but it is one of the Lord's own making, and we endeavor constantly, both by preaching and example, to enlighten the minds of our Pstobaptist friends on the subject. We wan them of their errors; we hold up to them the truth; we point them definitely to chapter and verse; add we exhort every believer among them, quite as often as they wish heart us, to arise and be baptized and wash away their sins, (in a faire,) calling upon the name of the Lord We are honest and sincere in hese declarations, and in making them thus plainly, it must be evident to the candid and judic ous, that we cannot have any by ends or necessarily single subjects to promote. We wish the truth, and the truth as ne as it is in Jesus, every where to prevail; and we are grieved in his rt that those whom we respect and love on so many other accounts, she ld, in this particular, persist in treading on so many other accounts, sheld, in this particular, persist in treading the pathway of disobedience, slely rejecting the counsel of God in not being baptized according to commandment. If our veracity and Christian affection, touching question, we are permitted to dept the language of a Baptist, and say. Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with safely wisdom but by the grace of God, are have had our conservation in the result and more chandends to we have had our conversation in the world, and more abundantly to

A third objection states, that is the Lord's table, and therefore we have no right to hinder those use wish to approach it.

That it is the Lord's table, to this objection. Were it out we might cheerfully admit to it the objector and his friends; but see it is confessedly the Lord's table, we dare welcome to it only such as HE invites. The disciples were hantized before Christ institutes and administered to them the support baptized before Christ institute and administered to them the supper John the Baptist was sent to prepare a people for the Lord, and the disciples were evidently among the number of those who justified God; and if so, they must have been accessarily baptized with the baptism of John; otherwise they could not have been obedient hearers and does of the word, and imitators of the example of their Lord and master. Luke vii. 29. Mat. iii. 23, 17. Peser, ii. 21. In perfect conformity with this view of the subject, at the words of Peter: Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us regioning from the BAPTISM OF JOHN, unto that same day that he was been up from us, must one be ordained to be a witness with us of his restriction. Acts, i, 21, 22. Here we learn that Peter and his brethren began their Christian profession at the baptism of John, and hence be inference is irresistivle, that there

ere none but nd cup, and sa cles, therefore ere baptized b f bread, we a ed to partake eir faith, burie le with the unb ept and examp om and knowl

A fourth obje elieve ourselve aster we stand This objection an baptism? lew Testamen atingly answe ather, and of innot but say fancy." Are ed of pious pa ear, or whether oliged to answe r it is written. cts 2. And th joiced, believi ose who belie criptures, the e ordinance of ve perverted c have no right dual ought to mself entitled t e church may prove the ab timate in the reement in ser on to its privile candidate's qu nce Christ then ntend earnestly the most sacr unruly; to loc d to be very ca also that the mmunion with

A fifth objection eaven, and oug ong one, but re rere none but Baptists with our Lord when he gave them the bread and cup, and said, Do this in remembrance of me. As the sacred or cles, therefore, uniformly teach that Christians, in the Apostles' days, pere baptized before they came together in one place for the breaking f bread, we are confirmed in the sentiment that the only guests invited to partake of this feast are such as have been, upon profession of heir faith, buried with Christ in baptism; nor can we approach the talle with the unbaptized, without acting in direct opposition to the precept and example of Him, in whom are hid all the treasures of wislom and knowledge.

A fourth objection is presented in this shape: We conscientiously elieve ourselves to be baptized; you are not the judge; to our own

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This objection brings us at once to the question, What is Chrisan baptism? Is it sprinkling or is it pouring? With the lew Testament in our hands, we most confidently and unbesatingly answer, neither. It is immersion, in the name of the ather, and of the Son, andof the Holy Ghost. And here annot but say to our cavilling friends, when were you baptized? fancy." Are unconscious babes, or the unbelieving, unprofessing ed of pious parents, proper subjects of baptism? Whether men will ear, or whether they will forbear, upon the testimony of God, we are bliged to answer, No.-These things were not so in the beginning; r it is written, Then they that gladly received the word were baptized; cts 2. And the Jailor was baptized, he and all his, straitway, and joiced, believing in God with all his house. Acts xvi. Consequently ose who believe and rejoice in Christ Jesus are, according to the criptures, the only persons to whom we are authorized to administer cordinance of baptism. But we are told that whether Pædobaptists we perverted christian baptism, both in its design and subjects, or not, have no right to judge. This is equivalent to saying that an indidual ought to be admitted to church fellowship because he thinks mself entitled to that privilege, without reference to the opinion which e church may entertain upon the subject. It requires no argument prove the absurdity of this position. To adopt it would speedily timate in the dissolution of any society. That there must be an reement in sentiment between a church and a candidate for admison to its privileges; and that the church must necessarily judge of candi late's qualifications, are both self-evident and scriptural truths. ace Christ then has commanded us to hold fast till he come, and to stend earnestly for the faith once delivered to the saints, we are unthe most sacred obligations to exhort one another daily; to warn unruly; to look diligently lest any man fail of the grace of God; d to be very careful, not only to venerate his institutions ourselves, also that they be observed in their purity, by all such as solicit mmunion with us at the table of the Lord.

A fifth objection, viz. That the saints will all commune together in caren, and ought therefore to do so on earth, is thought to be a very one, but really we are not able to perceive its force. We re-

joice in the anticipation of that perfect union and uninterrupted fellow ship, which the general arguebly and church of the first born, who names are written in Heaven, shall, to all éternity, enjoy; but what ever may be the terms of communion in the world of glory, we are ever may be the terms of communion in the world of glory, we still y persuaded that while here, the revealed will of Christ, and in what shall take place after petth, should be the only man of our consel, a lamp to our feet and light to our path; and we are equally entain, that when we see J his as he is, and love him as we ought, the least of his commandments will not be esteemed either triffing or ass essential.

The last objection which our limits will allow us to notice, supposes that strict communion is inconsistent with brotherly love and Christian forbearance.

PEAR

By adverting to the distriction made in the commencement of the letter, between communicativith God, our fellow diristians, and a perticular church, this objection will be stripped of all its difficulties. It will there be seen that really elievers may hold converse with the Deity, and love each other as brettern in the Lord, without walking together in church relationship. The Baptists differ from all others in the views of a Gospe! Church and the scriptural qualifications for admission to its privileges; but have views we believe to be coincident with the directions of the Savioler, and the examples of Apostles and printive Christians, and having institutioned them in the face of persecution danger, and death, from the days of Paul to the present moment, we cannot abandon them until convinced that we have hitherto misapprehended altogether the language of the New Testament. Nor can be course of conduct be right during construed into a breach of brother love and Christian forbeature, until it can be proved that we out to love men more than we love God, and that the charity which rejoiceth not in iniquity, but rejoiceth in THE TRUTH, requires us to de regard the commandments and dispense with the ordinances of our Lord and Saviour, Jesus Class.

Finally, brethren, farewes! Adhere steadfastly to the doctrines are ordinances of Christ, as he with delivered them to us; and as there is one body and one spirit, each as ye are called in one hope of your calling; one Lord, one faith, are haptism, so we beseech you, that ye will worthy of the nocation whereaith ye are called, with all lowliness at meckness, with long suffering, for bearing one another in love; ends soring to keep the unity of the spirit in the bond of peace. The list with you all.

be with you all, Amen.

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MINUTES

OF THE

PEARL RIVER BAPTIST ASSOCIATION;

CONVENED AT

MEW ZION CHURCH.

MARION COUNTY, MISSISSIPPI,

ON THE

TENTH DAY OF SEPTEMBER, 1835.

JACKSON:

PRINTED BY MAYSON & SMOOT.

1835.

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MINUTES.

THURSDAY, SEPT. 10th, 1835.

At eleven o'clock A. M. a preparatory discourse was delivered by James Powell, from Eph. 2: 8,9,10—"For by grace are ye saved, through faith; and that, not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

After a short intermission the delegates from the churches assembled in the meeting louse; and having sung a hymn, Jesse Crawford, the former Moderator, opened the business by prayer.

The letters from the churches were then read, and the usual minutes taken of their state and delegation.

Jesse Crawford and Norvell Robertson, Jr., were re-elected Moderator and Clerk. The following churches were then received into associate connexion with us, by letters and delegates, viz:—Mountain Hill, Simpson county; Ebenezer, Neshoba county; Bethel, Scott county; and Mount Pisgah, Rankin county.

Received communications from sister associations, as follows, viz: From the Leaf River, a letter by the hand of John Mofitt, their messenger; from the Mississiph, a letter and packet of Minutes by the hand of their messenger, Jesse Young, whose colleague, Z. Reeves, we are sorry to say, failed. From the Union a letter and packet of Minutes by the hand of their messenger, James Bailey, whose colleague, H. Chambers, also failed. The corresponding messengers present, on invitation, took seats with us.

Arranged correspondences with sister associations as follows; Barnes, to write to the Union; Martin and Robertson, messengers; Brakefield to write to the Yazoo; Derson and Price, messengers; Robertson to write to the Mississippi; Martin and Murray, messengers; Powell to write to the Leaf River; Fortenberry and Berry, messengers.

Appointed a committee to arrange preaching during the session, consisting of Wm. Fortenberry, Wm. Barnes, and H. Simmons.

Appointed a committee consisting of Walker, Martin, and Murray, with the Moderator and Clerk, to revise the circular, and arrange the business of the Association.

Prayer was made by John P. Martin, and

The Association adjourned to meet to-morrow, at half past nine o'clock

FRIDAY, SEPT. 11th.

Met pursuant to adjournment.

N. Robertson, jr., prayed, and

The Association resumed the business.

The committee of revision and arrangement made a report, which was accepted.

William Barnes was appointed Assistant Clerk.

Ministers of the Gospel, who were not members of the body, were requested to take seats with us and aid by their advice.



J. Crawford, who was requested to person are a circular for the present year, offers the circular letter of the Mississippi Assision for last year, which was written by

Charles Felder. And the letter being and was unanimously adopted.

Corresponding letters were called for and those prepared for the Mississippi, Union, and Leaf River Associations were read and approved. The letter to the Yazoo not having been prepared, the prepared appointed to write it was permitted to withdraw and prepare it.

The Committee of Arrangement reported that they had examined the Treasurers Report, and found his accounts correctle kept. Also, that the effects of the Trasurer's office, together with a letter of aggration from him, were then in the posession of the committee. Whereupon te said letter was read, and the resignation received.

William Barnes was unanimously applicated Treasurer of this association.

Francis Walker, from the committee expointed last year to visit the Pearl River church, reported that himself and J. H. Martin had complied with the requestor the association, and found said church the in peace and order, but destitute of a stated ministry; and that they advise the church to endeavor to produce a minister.

The clerk stated that the association wok had been conveyed to him since our last Session, and that he had obtained satisfactory assurances that the former clerk of this body had used good endea are, notwithstanding the failure, to ensure the safe and speedy transferrence of said pok to his successor.

Giles Sumrall, a messenger from the Les River Association now arrived, and, on invitation, took a seat.

Took up the query from the church at ntioch, viz: What should a church do with a man who is a member with them, and pastor over them, and who in his preaching declares that Jesus Christ does not know his people until they are regenerated; and that the actual blood of Che is no better than the blood of any other man; and who will hold forth the Bible the sacred desk, and declare that he can prove any thing he pleases by that lack?

On motion, a committee consisting of Martin, Barnes, and Robertson, was appointed to prepare an answer; who immediately withdrew for that purpose, and in a short space of time returned, and reported the following:

Anneer. In the opinion of this association, such expressions are dishonoring to the cause of God, and calculated to do biury to the minds of the hearers; and that, if any minister persists in the use of inch language, after having been duly admonished of the impropriety, it is the dute of the church to which he belongs to forbid him to exercise the ministerial office. The foregoing answer being read, was unanimously approved.

An overture from the church at Hebron proposing that the Constitution of this association be published with these Minus, was taken up, and unanimously agreed to. (See Appendix No. 3.)

An overture from the church at Hepmbah, suggesting to this association the propriety of taking under consideration the expediency of a Baptist State Convention, to be composed of delegates from all the associations in this State, was taken up. And, as the members of this body we not acquainted with the minds of the churches which they represent, on this edject, it was agreed to recommend to the churches to take the subject under impairtial advisement, and signify to the next association, by their letters or delegies their wishes in reference to it.

The church at iation, in order Agreed to hol River, Simpson of entember next. On motion by Resolved, Tha leath of our belo since our last an On motion by Resolved, Tha this year, be allo An motion by Resolved, The used by the chu Appendix No. 2 On motion by Resolved, The country at large. of worship on F

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Appointed W association, and Ordered, that in the usual way On a suggestio

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The church at Ramah having petitioned for a letter of dismission from this association, in order to unite with the Mississippi, it was ordered that it be granted.

Agreed to hold the next session of this Association with the church at Strong River, Simpson county: to commence on SATURDAY before the second Sabbath in september next.

On motion by N. Robertson, Jr.,

Resolved, That this Association feels deeply sensible of the loss she sustains by the leath of our beloved brother Isham Russer, who has been removed from his labors since our last annual meeting.

On motion by J. P. Mortin,

Resolved, That our corresponding messengers to the Leaf River Association, for this year, be allowed ten dollars each.

An motion by J. Powell,

Resolved, That we recommend to the churches a suitable form of letters to be used by the churches in dismissing their members to join other churches. (See Appendix No. 2.)

On motion by N. Robertson, Jr.,

Resolved, That in view of the present deplorably cold state of religion in our country at large, we recommend to our churches to meet at their respective places of worship on Friday before the fourth Lord's day in December next; and that, being met together, with fasting and humiliation, we confess our sins, and pray God for repentance and pardon; and that he would no longer hide his face from us, but would graciously revive his work in our hearts, and turn many sinners to righteousness by his quickening spirit.

The corresponding letter to the Yazoo Association was now presented, read, and approved.

Resolved, That the committee on preaching be instructed to prepare an article on that subject, and deliver it to the clerk for insertion in the Minutes. (See Appendix No. 1.

Appointed William Fortenberry to preach the introductory sermon for the next association, and William Denson his alternate.

Ordered, that the Clerk superintend the printing and distribution of the minutes in the usual way.

On a suggestion by S. D. Worthington, a visiting minister,

The ministers present, at the request of the Association, agreed to travel and pleach as much as their circumstances will permit, during the ensuing associationa year, in the following dual order, viz :- Martin and Murray-Denson and Berry-Crawford and Robertson-Powell and Price-Fortenberry and Simmons -Magee and Brakefield,

Received contributions amounting to one hundred and nineteen dollars, and fifty cents.

Sung a hymn. The Moderator delivered to the delegates an affectionate address Prayer was offered by John P. Martin;

JESSE CRAWFORD, Moderator.

And then the Association Adjourned. NORVELL ROBERTSON, Jr., Clerk.



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B. DEREGATES.	Jesse Crawford, C. B. Mulford, Wm. Gulledge, Green Rasberry, the James Baggett, Joël Bullock, C. Furi, William Farmer, thomas Baris, Wm. H. Holland Thomas Davis, Thomas Goode, thomas Davis, Thomas Goode, J. Merchant, Wm. Olom, C. Dickinson, E. Williams, Wm. Smith, G. Bickinson, E. Williams, Wm. Smith, G. Ryalls, Thomas Davis, Thomas Barnes, J. Merchant, Wm. Olom, C. Dickinson, E. Williams, Wm. Smith, G. Ryalls, T. Mars. Powell., L. Harper, thomas Davis, Thomas Davis, Larger, L. Harper, thomas James, J. Mars.	N. Robertson, Jr., Jas. Mubiar, Joshua Sandifer, D. Welch, Isaac Brakeffer, D. Welch, Isaac Brakeffer, D. Welch, Isaac Brakeffer, D. Welch, Isaac Brakeffer, D. Jordan, John Gates, R. Remeday,† William Denson, Juo. Fox, William Cooper, William Cooper, J. Sutton,† F. White,† Henry Simmons, W. Y. Sandifer,† Starkey Hargrose, John Eisboy, Jus. Deer, Don Eisboy, Jus. Deer, Don Eisboy, Jus. Deer, Don Eisboy, Jus. Meer, Dons Collins, Wm. Cox, E. Owen, A. Meckarty, D. Street, Prince, Jus. Strift,
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On Thursday a by John Moffit, C rel. R. Granberry of persons, and the large congregation of P. Martin a bath, and Norw preached; and J

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APPENDIX. PP. 10-1

No. 1.

[Prepared by the Committee on Preaching.]

On Thursday a small congregation attended at the stand, and were addressed by John Moffit, Cader Price, and Stephen Berry.

On Friday James Murray, Norvell R. Granberry, Francis Walker, and Jesse Young preached to a good collection of persons, and the services were closed by James Bailey. On Saturday there was a large congregation in attendance, which was addressed by Giles Singrall, William Derson, S. D. Worthington, and James Powell, in succession; and, in conclusion, John P. Martin gave an exhortation.

The assembly was quite large on the Sabbath, and Norvell R. Granberry, James Bailey, and Norvell Robertson, Jr., preached; and J. P. Martin concluded the services by exhortation and prayer.

No. 2.

FORM OF A LETTER OF DISMISSION.

STATE OF MISSISSIPPI,

We the Baptist Church of Christ, at ———, holding the doctrines of particular election, effectual calling, final perseverance of the saints, &c., do hereby certify that our beloved brother (or sister) is in fellowship with us, and when joined to any other church, of the same faith and order, is dismissed from us.

Done by order of the Church in conference assembled, this — day of — 18— A. B., Moderator. C. D., Clerk.

No. 3.

CONSTITUTION OF THE PEARL RIVER BAPTIST ASSOCIATION.

We, the Churches of Jesus Christ, who have been regularly baptized upon a profession of our faith, are convinced of the necessity of a combination of churches, and of maintaining a correspondence, for the preserving a federal unique amongst all the churches of the same faith and order. We, therefore, do agree to unite and form ourselves into an Association, upon the following principles, namely:

ARTICLES OF FAITH.

- 1. We believe in ONE only true and living GOD, and that there is a Trinity of ersons in the Godhead—the Father, the Son, and the Holy Chost, equal in power and ylory.
- 2. We believe that the Scriptures of the Old and New Testament, were given by aspiration of God; are of Divine Authority, and the only, rule of faith and in fine.
- 3. We believe in the fall of Adam; in the imputation of his sin to all his posterity; in the total depravity of Human Nature, and in Man's inability to restore thin-

4. We believe in the everlasting logged God to his people; in the eternal monditional election of a definite number of the human family to grace and gloy.

5. We believe that sinners are only justified in the sight of God, by the imputed righteousness of Jesus Christ; which stunto all and upon all them that believe.

6. We believe all those who were experien Christ, before the foundation of the world, are, in time, effectually called experience, converted, and sanctified and are kept by the power of God through faith unto salvation.

are kept by the power of God through faith unto salvation.

7. We believe there is ONE MED ATOR between God and man, the man CHRIST JESUS; who, by the satis of the which he made to law and justice, "in becoming an offering for sin," has, be his most precious blood, redeemed the elect from under the curse of the laws that they might be holy and without blane before him in love.

8. We believe good works are the dits of faith, and follow after justification; are evidences of a gracious state, and that it is the duty of all believers to perform them from a principle of love.

9. We believe in the resurrection of the dead, and a general judgment; and that the happiness of the righteous, and the junishment of the wicked, will be etemal

ON GOS EL ORDER.

1. We believe that the visible Churc of Jesus Christ is a congregation of faithful persons, who have given themselve up to the Lord, and to one another, and discipline, agreeable to the rules of the

2. We believe that Jesus Christ is the head of the Church; the only Law-giver; that the government is with the body, the Church, and is equally the right and privilege of each member thereof.

3. We believe that Baptism and the ford's Supper are gospel ordinances, appointed by Jesus Christ, and are to be ontinued in the Church until his second

4. We believe that Baptism, by immetion, is the only scriptural mode, and that believers are the only proper subjects.

5. We believe that none but regularly hapfized Church members have a right to

6. We believe it to be the duty and the second all believers to make a public profession of their faith; to submit to sism, by immersion, and to give themselves members of the visible Church.

7. We believe it to be the duty of comparing the from her communion, all disorderly members who are immoral in their lives, or that hold doctrines contrary to the Scrippres.

RULES OF ECORUM.

1. Those delegates who are shall compose the Association regularly thosen by the Churches in our union.

2. The delegates so chosen shall product letters from their respective Churches, certifying their appointment, together we their number in fellowship, baptized received by letter, restored, dismissed, examinant ated, and dead, since the last

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ve Churches, ip, baptized. 3. The Delegates thus chosen and convened shall be denominated The Pearl River Baptist Association.

4. This Association shall have a Moderator and Clerk, who shall be annually

chosen by a mojority of the members present.

5. If new Churches desire to be admitted into this Union, they shall petition by letter and delegates. And if, on examination, found of thodox and orderly, shall be received by the Association, and manifested by the Moderator's giving their delegates the right hand of fellowship.

6. No Church in the Union shall have a right to more than two delegates until she shall exceed one hundred members. Then she shall have a right to an addi-

tional delegate for every fifty.

7. Every query sent to the Association, by any Church in the Union, shall be read, and put to vote by the Moderator, whether it shall be debated; and, if there shall be a majority for it, it shall be taken up and investigated: Provided, always, that there be first considered which affect the Union of the Churches.

8. Every motion made and seconded shall be taken up by the Association, ex-

cept it be withdrawn by the person who made it.

9. Only one person shall speak at once, who shall rise from his seat and address

the Moderator.

10. The person thus speaking shall not be interrupted, except he depart from the subject, break the rules of decorum, or cast reflections on a brother, in which case he shall be immediately called to order by the Moderator.

11. No person shall speak more than twice to the same subject, without leave

of the Moderator.

12. No brother shall finally depart from the Conference without leave of the

13. The Moderator shall have the liberty of speaking to any question that may be debated, provided the Chair be previously filled; and have the privilege of voting, only when the Association is equally divided.

14. The names of the delegates shall be enrolled by the Clerk, and called over

as often as the Association deems expedient.

15. We think it absolutely necessary to have an Association fund, for defraying the expenses of the same. For the raising and supporting of which, we think it the duty of each Church in the Union to contribute such sums as they may deem proper, and send by the hands of their delegates to the Association. And the money thus contributed by the Churches shall be deposited in the hands of a Treasurer, by the Association appointed, who shall be accountable to the Association for all moneys by him received and paid out, according to the direction of the same.

16. The Minutes of the Association shall be read (and corrected, if necessary,) and signed by the Moderator and Clerk before the Association rises.

THE POWERS OF THE ASSOCIATION.

J. It shall be the business of this Association to provide for the general union of the Churches.

2. To keep up a friendly correspondence, (when convenient,) with those Asso-

ciations of the same faith and order.

3. This Association shall have no power to lord it over God's heritage, nor infringe upon any of the internal rights of the Charches.



4. It shall be the duty of this Association to give the Churches the best about in their power and difficult matters; to inchire into any difficulties which may easi

between sister Charches, and remove the in possible.

5. To admit any of the brethren is the Ministry as Assistants, but not to give them the privilege of orting.

6. This Association wall have power to withdraw from any Church in the

Union, which may be unsound in print ole or immoral in practice, until reclaimed.
7. To appoint any person or person by and with their consent, to transact any business which the Association may do in necessary.
8. The Association shall have the sawer to adjourn to any time or place they

may think proper.

9. The Association shall be opened and closed with prayer.

Beloved Bre custom in our Churches advice address. In c great evil of deadly foe, to enlist themselv against God most decided hearts, to see acquainted w atures in the state what the a some degre Peophet Jeren blood, oppressi must subject i is considered of with adulterer patible with th of the though perishing vanie of reigning gr frame implies it supposes a and an apost yda, doubtless. of Christ Jesu are above." dently, its to which is from indifference, a earth can affe religion, who emolument. into temptatio men in destru

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Scloved Brethern: A desire to edify the body of Christ has introduced a custom in our denomination, which custom is of long standing, of offering to the Churches advice, instruction, admonition, &c., through the medium of a circular address. In conformity with this custom, it is our design at present to expose the great evil of covetousness, and warn you against the alarming progress of this deadly foe, to your best interests. All that are born of God must readily enlist themselves in opposition to an enemy, which evinces so deep a malignity against God and his people. And let us beware, lest while we join in the most decided reprehension of allowed covetousness, we neglect to search our hearts, to see if this evil be not in us. We take it for granted, that you are adquainted with the import of the term, and are apprised of the peculiar atures in the character of this sin; yet, it may not be improper, briefly to the what the Holy Ghost has said on this subject. Covetousness may be known, some degree, by a consideration of the sins with which it is associated. The Prophet Jereman places it in company with the crimes of "shedding innocent thod, oppression, and violence." The Apostle Paul gives a denomination, which what subject it to our abhorrence; he says, it is idolatry. The covetous man, is considered equally destitute of qualifications necessary for the kingdom of God, with adulterers, drunkards, and extortioners. Covetousness is altogether incompatible with the lively and sensible exercises of vital godliness. The abstraction of the thoughts and desires from the world; the elevation of the soul above the rishing vanities of time, and the captivity of all the affections to the empire reigning grace, are some of the distinguishing traits in a godly frame. Such a fine implies the unreserved subjection of our inward faculties to the will of God; supposes a desire to be fashioned according to the direction of his will; for, said an apostle, "what things were gain to me, those I counted loss for Christ; y a, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "If ye be risen with Christ, seek those things which alle above." But covetousness seeks those things which are below, and, consetently, its tendency drags down the soul to sensuality and earth. The religion which is from above, enables its possessor to look on the world with a holy indifference, and to realize pleasures and enjoyments more sublime than any that earth can afford. They, therefore, must be very foreign from the spirit of this religion, who pursue with prevailing eagerness projects of gain and worldly emolument. The word of God informs us, that "they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." They incur the peril of the most ruinous temptations, and become liable to the most imposing seductions of the world. e need not a more conclusive evidence of the decay of vital godliness in the heart than a visible growing concern, productive of present enjoyment. A comparative disregard to earthly possessions has always been characteristic of times of refreshing from the presence of the Lord;" and, on the other hand, a declining state of religion has always been marked by contentions for property, and increasing desires after wealth and worldly advancement. The desires and affections which flow from a sanctified heart, are like so many unpolluted streams



which issue from a good countain sout if covetousness mingle with these, they become turbid and loathsome—"to good man, out of the good treasure of his heart, bringeth forth good this s;" if, however, his heart is usurped by covetousness, it will spread a dead shade over all his works. How great the must that evil be which opposes of growth in vital godliness, by spreading a sickly complexion over our spiritut frame. Well did St. Paul say to Timob, "charge them that are rich in this world, that they be not high-minded, nor true in uncertain riches, but in the living pod, who giveth us richly all things to enjoy that they do good; that they be rick in good works; ready to distribute; willing to communicate."

It costs a man of small possessions ery little exertion to make himself believe that he cannot be influenced by cover issues. This is a vice which he apportion out among his rich neighbors, according to the extent of their wealth. Such a man, however, is under a very concous impression; for there may be as much coverousness in the pursuit a assuirement of property as there is in retaining it after it is acquired. (It the other hand, the rich easily persuade themselves that there can be no evil a taking (what they would call) a prudent care of what they possess; but they we equally deceived; for in the contemplacare of what they possess; but they be equally deceived; for, in the contemplation and enjoyment of what they be, they may be governed by the most illiberal dictates of a covetous mind. The wealthy fool, in the gospel, was not condemned because he wished to be rease his riches, but because he placed his heart upon the enjoyment and satt keeping of what he had. The magnitude of the evil under consideration will fur her appear, if we reflect upon its deceifulness; it often makes its way to the eart, under so many plausible pretences, as not only to conceal its deformity, by to give it the appearance of a commendable solicitude; it is wonderfully skilled at the invention of pleas for its justification; it is a baneful passion, that blinds med in proportion as it gains an ascendency over them; it often prompts them to pervert the meaning of scripture, which is then pressed into its service; this will may exist in the hearts of those who are insensible of it, consequently it must be of an alarming character. The Aposte Paul recommends daily exhortation, lest any man be hardened through the deceitfulness of sin;" and surely we have urge you, brethern, to diligent and prayerful examination, lest you become the deluded followers of a covetous spirit. The prevalence of a covetous disposion is neither confined to periods nor regulated by circumstances; for its sine lable desire never says "enough;" like the grave, it is never satisfied was a small regulation of its acquisitions, but a posent success only gives a keener pet for more. It is an evil of long continuance, and one which associations our brethern have long found it necessary to expose, and to warn their numbers against; for instance, some of these remarks, particularly in the for pair of this letter, were taken from the remnant of an old circular address, where, from its tattered and defaced appearance, was written many years ago, but what association is not known.

Covetousness betrays distrust in the providence of God; it discovers a want of confidence in Him, who bountifully soplies the wants of his meanest creatures, and who takes especial care of his charger. "For the young lions shall lack and suffer hunger, but they that seek the Lord shall never want any good thing." They who bestow so much anxiety and care upon the things of this life, may be justly suspected of having no interest in the one thing needful; and if they have, they certainly do grent injurace to the divine goodness, which claim-our entire confidence: distrust is a sin which has no apology, it calls in question

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vers a want est creatures, is shall lack good thing." his life, may ful; and if thich claims in question the mithfulness of God, and refuses the plainest testimomes of his goodness. But is not the Lord to be justified when he speaks, and believed when he promises? Shall we withhold our trust from Him who is so trust-worthy? And if we have entrusted him with our souls, can we not also entrust him with things of interior consequence? The Lord says in his word, "let your conversation be without covetousness, and be content with such things as ye have, for he had said, I will never leave thee nor forsake thee." That the thoughts of Heaven should possess an ascendency in the minds of christians, and they find sufficient employment for their faculties in the contemplation of their treasure above, needs no proof. It is an essential privilege of every believer to have his conversation in Heaven; to have the purposes of his heart, and the principles of his life, animated by the "joy set before him." "For where his treasure is, there will his heart be also;" hence we see the impossibility of reconciling heavenly mindedness with the disquieting influence of a covetous disposition.

Covetousness not unfrequently leads men to extortion and fraud; being actuated by an unconquerable thirst for gain, they grind the faces of the poor, disregard the cries of the fatherless and widows, and fill their houses with the gain of oppression. Extortioners have no part in the kingdom of Heaven; and God will plead the cause of all who are oppressed and defrauded. He therefore enjoins, "that no man go beyond, and defraud his brother, because the Lord is the avenger of all such." The fraud and oppression of the extortioner may escape the notice of man nevertheless "it shall be ill with him, for the reward of his hands shall be given him."

Selfishness is another trait in the character of a covetous man; and it predominates to an awful extent in the human heart. Neither is it confined to the unbelieving profligate, but too frequently discovers itself in those who profess to be followers of the meek and beneficent Jesus. This contracted principle renders men uncharitable, illiberal, and callous to the cries of the destitute, and the groans of the afflicted. Distribution to the necessities of others is an important christian duty; but those under the influence of a selfish disposition continually meditate an increase of goods; but they have little or nothing to bestow on any object which does not promise them some individual benefit. But "whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him-how dwelleth the love of God in him? My little children let us not love in word, neither in tongue, but in deed and in truth." How foreign from the mind which was in Christ must that principle be, which restrains the principles of charity and opposes the exercise of genuine benevolence! Brethren, the principle which produces this effect is covetousness, and was evidently the occasion which required that solemn caution of our Saviour, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth." In a word, it is difficult to say what evils do not grow out of covetousness: "For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows,"

The consideration which above all others discovers the enormity of covetousness is that it is idolatry. That which receives the greatest share of a man's thoughts is his idol. God is worthy of our earliest and latest thoughts; remembrance of him is a delightful exercise of the mind; it is an act of religious worship, by which reverence is manifested to God. But the thoughts of a covetous man are wholly engrossed in schemes of worldly gain; these employ his meditations by day, and his



Idolatry may also be found in the stepressane. God is not in all his thousand believer mounts up to heaven amid with divine love rises from the altar the pious heart with a fragrance acceptable fo God. It is impossible, however, at they should be fixed upon God and upon the world, at the same time; for our gord says—"No man can serve two masters, for either he will hate the one and serve the other; or else he will hold to the one and despise the other; ye cannot ser the desires becomes the idol of the lart, for men will desire that most, which at their estimation is the chief good; and if they be directed to the world, then the world will be the most desirable port and if they be fixed upon God, they will call forth something similar to the large of the spouse—"My beloved is the chiefest among ten thousand, yea, he carth that I desire beside thee." To estimate an increase of worldly goods more that the light of God's countenance—to kearthly enjoyments rather than spiritual communion with the Father of mere eminence which belongs to God, who sires. And, as He should be the object without idolatry. And while we'n hold in just abhorrence the practical form idolatry are we'n bod in just abhorrence the practical form idols." Beware of whatever less the convertibility of the large of the spouse of the soul, these father of man's device, are we sare that we are to a fatifying passions which are equally a dishonoring to God and injurious to a fatifying passions which are equally a dishonoring to God and injurious to a fatifying passions which are equally a dishonoring to God and injurious to a fatify ing passions which are equally a dishonoring to God and injurious to a fatify ing passions which are equally dishonoring to God and injurious to a fatify ing passions which are equally a dishonoring to God and injurious to a fatify in grassions which are equally a dishonoring to God and injurious to a fatify in grassions which are equally a dishonoring to God and injurious to a fatify in the content of the content of the c

Let none suppose that we intend to escenage industry, or check the progress of improvement; it is not our intention to change industrious habits, for industry and economy are christian virtues. We just that the stream of active life will continue to flow, but that the love of Gos and man will be the source, and the glory of God the end. We do not oppose the possession of earthly treasure; and, when the inclination to do good increases who the ability, we may by all lawful means increase that ability. But it is often the case, that men become contracted and selfish, in proportion to the increase of cir wealth. And, it is a matter of deep regret, that so many who profess to be apply in the enjoyment of the pearl of great price; who, notwithstanding their has a shared largely in the blessings of divine providence, indulge themselves in immensive many wants, and are unwilling to contribute liberally of their substance for the advancement of religion and the good of the churches. Brethren, our Heavenly after requires us to honor him with our substance; and it is a part of his determinate counsel to accomplish his purposes by the use of means, by which you were breight to love our Lord Jesus Christ in sincerity. With the Bible, and with Bible preaching, you heard of Jesus Christ, and was enabled to believe on him, and we give the warrant for believing that others will be converted without the use of means. Then, whilst you enjoy the comforts of life, you should remember the destitute and suffering. Whilst you possess the means of religious instruction, you should consider those who are without them and consider that "the grace of God which bringeth, salvation hath appeared unto all men, teaching us that, enjuring ungodliness and worldly lusts, we should live soberly, righteously, and god in this present world; looking for that blessed hope, and the glorious appearing of that great God and our Savior Jesus Christ, who gave himself for us, that he gift redeem us from all iniquity, and purpose the contraction of the gre

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rify unto himself appeculiar people, zealous of good works." Dear brethren, in the fear of God and in the spirit of brotherly affection, we exhort you to take this subject into serious and prayerful consideration, and institute, a course of strict examination into your own hearts, and see if there is no earthly object which engrosses a larger share of your affections than what is consistent with the requirements of your Heavenly Father; let us deal faithfully and candidly with ourselves; let us not shrink from the exposure of an evil, though its deformaties should be unfolded in our own hearts, for the love of the world produces a general disease in our spiritual frame. And while age and experience counteract and remove many disorders, they only strengthen the habit of a covetous mind. Beware how you influlge a passion so injurious to your own souls, and so offensive to God. "For whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap hie everlasting." "The friendship of the world is enmity against God." Worldly mindedness has for its object, sinful gratification. This spark of corruption, though it may pass for virtue among its votaries in general, and to ourselves seem unimportant, may in the event prove dangerous to our spiritual joy. For leunness of soul will be the portion of those whose minds are intoxicated with world-

ly views and desires. We are well aware that God has betowed on us many blessings which we are to receive with thanksgiving; but temporal blessings are of no value, only as they fit us better to serve God. We are the stewards of God, and commanded to love our neighbor as ourselves. Are there no objects of charity? May we not always employ our surplus to some important religious purpose? And God, whom we profess to serve, and from whose fullness we derive all our wealth and comfort, requires us to impart of our substance to the furtherance of the gospel, and the advancement of his kingdom. Then how inconsistent must those be, who readily give their best wishes and their prayers, and as readily withhold their support. How contradictory to their profession and their prayers! By their profession they declare that they feel a deep concern for the conversion of sinners; and, in their prayers, they entreat that the kingdom of Christ may speedily come in power, but withhold that pecuniary aid which would contribute to the accomplishment of this important object. Brethren it is a matter worthy of our most inquisitive attention, that those States or sections of country, where our denomination has been most zealous and active in the dissemination and support of the gospel, and felt a deep interest in the subject of ministerial education, and other benevolent objects, have received the most signal tokens of divine approbation: the cause of God prospers in their hands, and their souls are "refreshed from the presence of the Lord." The glory of God and the salvation of sinners should interest our minds and excite our zeal. Set your affections on things above, not on things on earth; cast out every idol from his temple, and seek that hope which maketh not ashamed; and account all things but loss for the excellency of the knowledge of Christ. Detest every undue indulgence of the flesh as dangerous to growth in grace; and let the love and communion of God be the rich banquet of your souls. . Walk honestly as in the day, taking heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life. And may the grace of our Lord Jesus Christ be with you all. Amen.

JESSE CRAWFORD, Moderator.

NORVELL ROBERTSON, Jr., Clerk.





16

MINUTES

OF THE

PEARL RIVER BAPTIST ASSOCIATION.



OF THE

SEVENTEENTH ANNIVERSARY SESSION

OF THE

PEARLRIVER BAPTIST ASSOCIATION

CONVENED AT

STRONG RIVER CHURCH,

SIMPSON COUNTY, MISSISSIPPI,

ON THE 10TH, 11TH AND 12TH DAYS OF SEPTEMBER. 1836

TACHEON

PRINTED BY BOUCHELLE & TERRETT.

1836.



MINUTES.

SATURDAY, SEPT. 10th, 1836.

11 Br. William Fortenberry, who was appointed to preach the introductory, and also his alternate William Denson, being absent, Br. Norvell Robertson, Jr. delivered a discourse from Zech. 6th chap. and part of the 13th verse, "And he stall be a priest upon his throne."

2. After an interval of half an hour the delegates from the several Churches assembled in the Meeting house, and brother Jesse Crawford opened the business by singing and prayer.

3. Read the letters from the churches, minuted their state, and enrolled the

4 Jesse Crawford and Norvell Robertson, Jr., were re-elected Moderator and Clerk.

5. Br. William Barnes was appointed assistant Clerk.

6. Received communications from sister associations, as follows, to wit: From the Mississippi, a letter and packet of Minutes, by the hands of their messengers, Charles Felder and Zechariah Reeves; from the Leaf River, a letter and packet of Minutes, by the hands of their messengers, Norvell Robertson, Sen. and John Moffit; from the Yazoo, a packet of Minutes, by the hand of their messenger, Abner Belcher, his colleague, Joel Harvey failed, and in consequence of his failure their letter did not reach us; from the Union, a packet of Minutes, by the hand of their messenger, James Thigpen, Jr., whose colleague, Elisha Flower, also failed, and by reason of his failure we were disappointed in receiving any letter from them. The messengers aforesaid, on invitation, accepted scats with us, and assisted by their counsel in the business of the Association.

7. Correspondence with sister associations was arranged as follows, viz: Robertson to write to the Mississippi; Crawford and Simmons messengers; Crawford to write to the Union; Powell and Robertson messengers; Barnes to write to the Leaf River; Walker and Murray messengers; Berry to write to the Yazoo;

Martin, Crawford and Powell messengers.

8. Opportunity being offered, br. Stephen Berry, delegate from the church at Antioch, Scott county, presented a letter from said church, praying admission into this body, and on examination as to her faith and order, she was accordingly received.

9. A committee was appointed to revise the circular and arrange the business of the association, consisting of Martin, Walker and Jones, with the Moderator and Gerk; and the messengers from the sister associations were requested to sit with the committee.

10. Brethren Powell, Barnes and Burkitt, were appointed a committee to arrange the preaching during the session.

11. The Moderator prayed, and the Association adjourned to meet again on Monday, at 9 o'clock A. M.

On Sabbath a large and attentive auditory was successively addressed at the

stand, by Z. Reeves, N. Robertson, and C. Felder. Br. J. Thigpen, E. closed the services by exhortation air prayer. The prospect was pleasing, as we should pray that so much rich spetual instruction may not be as the seedthat falls by the way side.

MONDAY, SEPT. 12th.

Association met according to adjustment.

Prayer by N. Robertson, Sen.

- 12. The committee of arrangement and revision made a report, which was received.
- Visiting ministers were invited to sit with us and aid in our deliberations.
 A committee was appointed to examine the Treasurer's accounts, const ing of M. Granberry and R. Burns
 - 15. Letters to corresponding associations were called for, read and approved.
- 16. The Circular Letter prepared brother James Powell was read and adopt ed, with a very slight alteration.
- 17. The committee appointed to adit the Treasurer's accounts, now reported that they had carefully examined say accounts, and found them correctly stated and sustained by adequate vouchers. And it appears by the Treasurer's Report that there has been received into the greasury during the year, \$183,334, and there has been expended \$156; leaving a balance of \$27,334.
- 18. Took up the query from the guich at Ebenezer, Newton county, to wit What steps should be taken with a gurch in our connexion, which holds in blowship a licensed minister, who presses that "God has an elect people, to with the prophets and apostles;" and also that infants come into the world in a state of perfection;" and a large majorit of said church approve said doctrines? On motion, a committee was appointed to prepare an answer, composed of brethm N. Robertson, Sen., C. Felder, J. P. Hartin, S. Coker and N. Robertson, Jr., who submitted the following: We diem such doctrines contrary to the truth of the gospel, and when any church chies to the knowledge of such a case, se should, in love and faithfulness, make known to the erring church her grief, and endeavor to shew her the error; and see fail she should call in the assistance of sister churches: if all prove unavail, report her to the association, which as swer was unanimously adopted.
- 19. The petition from the church stein's creek, for a division of the Associated ation was taken up, and upon deliberation the measure was deemed inexpedient
- 20. The churches of Ebenezer, Nortos county, and Antioch, Scott county
- having petitioned for letters of dismission from our body, the same were granted.

 21. The church at Bethel also petitioned for dismission, but an objection have ving been made by the delegation from Ebenezer, (Scott co.) the request was no
- 22. The condition of the Pearl Ries church was laid before the association by br. Robertson; whereupon, a commission consisting of brethren Martin, Powel and Robertson, was appointed to visit aid church, and give her such advice a her situation may seem to require.
 - 23. The Flint Creek oburch having or two years failed to represent herself it

his body, a com visit her, and 24. Agreed tha ington county, er next.

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his body, a committee, consisting of brethren Tucker and Price, was appointed to visit her, and report to the next association.

24. Agreed that the next association be held with the church at Ebenezer, Coington county, to commence on Saturday before the second Sabbath in Septemer next.

25. Agreed that the messengers to the Yazoo association receive fifteen dollars and

26, Appointed brother Robertson to write the circular letter for next year.

27. Appointed brother Fortenberry to preach the introductory sermon at the rest association, and brother Denson his alternate.

28. Appointed the Clerk to superintend the printing and distribution of the ninutes; and ordered that he receive for his services two dollars per day, and all accessary expenses.

29. Agreed to recommend to the churches the observance of the 25th day of December next, as a day of fasting and prayer for spiritual blessings.

30. Took up contributions from the churches, amounting to one hundred and birty six dollars.

And the Moderator adjourned the Association by exhortation and prayer.

JESSE CRAWFORD, Moderator.

NORVELL ROBERTSON, JR., Clerk.

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DELEGATES.	Rezin Burns, Geo, Carson, Wm. Gulledge, G. Rasberry, Moses Granberry, Levi Nobe, Francis Walker, Jno. Norwood, John Pearce, Thos. James, Joshu Collins, Wm. Toney, Alex. Slav, Thomas Goode, Wyatt Hall, John Guines, Joun P. Martin, Wm. Barnes, C. Dickinson, E. Williams, James Powell., Jas. Taylor, James Powell., Jas. Taylor, James Powell., Jas. Taylor,	Geo. Burkitt, Jas. Scarborough, Case Lee, Isaa Hennisey, Lohn Gates, E. Overby, W. D. Sandifer, John Gates, E. Overby, W. Denson, C. John Gates, E. J. Denson, W. J. Marie, M. J. Denson, W. J. Marie, J. J. Denson, W. J. Marie, J. J. Denson, W. J. Marie, J.
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CIRCULAR LETTER.

The Pearl River Baptist Association, To the Churches composing the same, Greeting:

DEAR BRETHREN:

9 10 00

In offering you a circular address this year, we know of no subject to which it is more necessary to call your attention, than the consideration of christian duty, and obedience in the same. Not that we claim any authority over you to regulate your lives and conduct, otherwise than as an advisory council, to point out to you those duties, and to encourage you in performing them, and all for the glory of God, and your peace and happiness in this world. For it must be manifest to all who read the Scriptures with humble prayer, that a want of these things is the cause of the great declension discoverable in the churches at this time—that is, a neglect of duty, and taking hold of the world. For whatever mat have been the forms of government by which the church has been regulated, it is by these means that she has become backslidden-under the cloud-or in distress. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them."-Mal. 3, 7. "For if ye live after the flesh ye shall die."-Rom. 8, 13. Some perhaps may be ready to say that we can do nothing; but this is true only when applied to the salvation and conversion of our souls. It is manifest that we can do, or our Heavenly Father and kind Redeemer never would have required so many things to be done by his children. And these are to be done for two reasons; first, to exhibit the glory of God; and secondly, for the peace and comfort of our own souls. For first, it is impossible for the men of the world to do these things which the church is under obligation to do; ("thou shalt love thine enemy,") and when they see these things done, they are constrained to say, the Lord is with these people indeed, and so they will fall down and worship God. What use, brethren, has the Lord for his church here, if it is not to work for him; or, which is the same, as an instrument through which he will work? We hear him say, "I will make thee a new sharp threshing instrument."-Isa. 41, 15. In that he would make it new, we may understand that he would change the form of government, and give them ability through the abundance of grace and the assistance of the Holy Spirit, to thresh them spiritually, as he had heretofore done literally. Again, we hear him say, "Thou art my battle-axe, and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."-Jer. 51, 29. Exactly in accordance with this is that notable expression of our Lord in the fifth chapter of Matthey, 14th, 15th and 16th verses: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Dear brethren, if the church is the light of the world, in what profound darkness must those people of the world be in, who we hear those churches which shine with so little lustre! Again, "Ye are the

salt of the earth." Now this meta-prical expression, conveys an idea that Gu me render evil i would influence the people by he spirit, through the instrumentality of the church; that as his Spirit would been them, so it would excite them to aching according to St. James, - Show me by faith without thy works, and I will show thee my faith by my works." It make then be asked, what are those works? We will answer in a few things, and how that you will attend to them seriously. On thing we know with regard to some that whenever certain duties are menhous either in the pulpit or from the present the suspect we are in pursuit of money and the thought of money "drives all good feelings from the heart," and binds their eyes to the duty enforced. I , brethren, returning to our position, we think it should be the first and great duty of every christian to see that his on heart is right, and that the light of the glory of God shines in all his public as well as private conduct. It is our duty to be examples of eminent and living pist, for it is that only which constitutes as and qualifies us to be worthy servants of Christ. And without this qualificate it would seem strange that any should by claim to the promises of the gospel or to the joys of salvation. But, 0! how many of us seem to be dampbering upon the principle, that when we have made a profession of religion and have been supprized, we have nothing more to do. But we have not so learned Christ; and it order that we may exert a savory influence, personal constant piety should adorn the character of every christian. By it he can better defend himself against at the made upon his own soul, and his info ence will be felt much more. "Ye as the sait of the earth; but if the sait have lost its savour"—mark the expression. Alas, brethren! may we not fear that this savoury influence is lost in some legree! Dear brethren, awake from your slumbers, shake yourselves from the first and put on your beautiful garments. Put on the whole armor of God, the ye may be able to stand against the wile of the Devil. We are called unto the mess, without which no man shall see the Lord.

Having so far complied with our destroy to ourselves, we have in some good degree got the beam out of our own extra and are prepared to pull the mote out of our brother's eye, which is the next cary that we think to set before you in the letter. And this duty will naturall peppear if we reflect on what Paul said the body of Christ: That they are timbersone of another—that although the foot is destined to tread on the grounds yet it is equally as necessary as the other members of the body. And again, we are to be of one mind. And in order to this we are to pray for one another, and to watch over one another for good; and if our brother trespass, to rebuke him But O! brethren, how much of this is neg lected! And sin is suffered to remain our brethren, perhaps for months, before it is noticed in the church; and if noticed at all, it is perhaps when we are under the influence of prejudice, and while the beam is yet in our own eye. Instead all going forward as a company of hoses in Pharach's chariot, we seem to "break his bands, and east his cords from us." These things ought not to be so; but with sober, faithful and prayerful hearts, a should unite our efforts for the glory of God. The Apostle in closing his first exter to the Thessalonians, brings to view sundry duties:—Now we exhort you, without, warn them that are unruly; confort the feeble minded; support the week; be patient towards all men; see that

mong yourselve g: in every thir og von. Quenc est that which is petice sanctify the church at our God. Suc ower upon the he ministers, but them on the chur church, so far as ing to the word quench the Spirit Some even d. We are to wn thoughts, be ase and outbrea out calls upon us iscover in them with them. Wh elves, when we's and dances? At ing theatrical sh ections from God ashionable vice of life; and be n ing of your mind.

fect will of God. We should see If there be spirit sought out, and t nor any doing a also how prejudic not to possess the by the church, th work goes undon this applies with to preach, who is and we should p vest; but we wor Lord has not qua said with respect which he has laid views of some pr we were not all t n idea that Gol mentality of the them to action and I will show ose works? We seriously. One are mentioned rsuit of money: art?" and blinds ur position, we ee that his own is public aswell nd living piety. rthy servants of any should lay But, O! how ve have made a ore to do. But vory influence, tian. By it he I, and his induthe salt have ve not fear that vake from your tiful garments ainst the wile

some good dehe mote out of ore you in this t Paul said of t although the ry as the other nd in order to for good; and of this is negmonths, before we are under e. Instead of eem to "break e so; but with r the glory of brings to view unruly; commen; see that

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me render evil for evil unto any man; but ever follow that which is good, both mong yourselves and toward all men. Rejoice evermore; pray without ceasg; in every thing give thanks, for this is the will of God in Christ Jesus concerng von. Quench not the Spirit; despise not prophesyings; prove all things; hold st that which is good; abstain from all appearance of evil; and the very God peace sanctify you wholly." Now brethren, this address was made by Paul the church at Thessalonica, and it has an equal bearing upon all the church es our God. Such a course of conduct would indeed put down the foot of God's ower upon the earth. It does not appear that these duties were enjoined upon ne ministers, but ministers (Paul, Silas and Timothy; see c. 1 and v. 1,) enjoined hem on the church; and we think we may say that this is the duty of the whole burch, so far as it agrees with their impressions, for where impressions are accoring to the word of God, we may go forward in hope. But how many seem to mench the Spirit in these days? and how little engagedness in others to stir them p. Some even despise to hear others preach because they are not largely gift-We are to "prove all things," not merely by going to see or hear, or by our wn thoughts, but by the word of God. The Apostle next overlooks the more use and outbreaking crimes, as though it was not sufficient to avoid them only, ut calls upon us to scrutinize the forms and fashions of the world, and if we hiscover in them eyen so much as the appearance of evil, to have no fellowship with them. What shall we say to this? Or rather what shall we say to ourelves, when we so far accommodate our children as to permit them to go to balls and dances? And in view of this how will brethren justify themselves in attending theatrical shows? for both this and the other have the effect to draw the affections from God. It is our duty to flee from these, as well as from every other ashionable vice and sinful amusement. Beware of covetousness and the pride of life; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

We should see that every thing is done decently and in order in the church. If there be spiritual gifts and useful qualifications in the church, they should be sought out, and to each should be assigned his proper work. None should be idle, nor any doing a work for which he is not qualified. How distressing it is, and also how prejudicial to the interests of a church, for her deacon, or even his wife, not to possess the requisite scriptural qualifications. And if this is not noticed by the church, the individual feels it himself; he sees and deplores that the Lord's work goes undone, or what is equally as bad, is done to no good purpose. And this applies with equal justice and vastly more importance to sending out a man to pleach, who is only gifted in exhortation. It is true that we need preachers, and we should pray the Lord of the harvest to send forth laborers into his harvest; but we would do better without, than to send out or receive such as the Lord has not qualified for the work of the gospel ministry. The same may be said with respect of them whom the Lord hath qualified, indeed. For the plan which he has laid down for their preaching and support is so different from the views of some professors, that to one that is not acquainted, it would seem that we were not all taught out of the same book. For passing over all the meta-



phors, figures and types, found in the ordinances of the priesthood and elsewise, should be holy it is plainly said in the word of G. "That they which preach the gospel should christ Jesus under the gospel should be holy that they which preach the gospel should be holy that they which preach the gospel should be holy that they which preach the gospel should be holy that they which preach the gospel should be holy that they which preach the gospel should be holy that they which preach the gospel should be holy that they which preach the gospel should be should be not the gospel should be should be not the gospel should be nout the gospel should be not the gospel should be not the gospel s live of the gospel;" as much as casay, that if his time be taken up for other night redeem to that they, should make a support or him, whether he be rich or poor. Fail as of good wo would not be just to take the laber of one man and give it to another: especial which he appoint if it be the labor of his whole life. As such in the fifth chapter of the first be one in faith, b tle to the Thessalonians, we are experted to know them that labor among us as reach the gos to esteem them very highly for their work's sake; and again, in another place. They, the "The laborer is worthy of his hires—Luke 10, 7. It is said by some, and say the habitable purposed of, that Paul supported his self by tent-making; but it would appear a poply to all the us that such persons have overlooked the Scriptures, or have not understood the leason, a remn for Paul said (1st Cor. 9th chap.) at he was free, that he had seen Jesus Chat that if he were not an Apostle to ceners he was to them; that they were the sale of the Apostle, of his apostleship in the Lord. It my sould examine him, he would let the sethe day of s know that he had power to eat as to link; or even to take a sister or any them with etc with him if he saw proper, as the beth of the Lord and Cephas, who thus the not and ried their wives or sisters; but he and is made and done otherwise of their of salvation, a choice. But his choosing this course dignot argue the now necessity of support ing ministers. And Paul in the element chapter of his second epistle, tells that that he robbed other churches, taken wages of them; (mark that word wages that though he was in want while more them, yet he would not be charged to them; but suffered the want till he brethren which came from Macedonian lieved him. So we clearly see there was nothing meant by making the goes free to them, but a purpose in himself. Probably he might have been urged to by what was continually said of his by those false teachers who were so stress ously opposing him at that place. But he goes on by the metaphors of warfaray of planting—and of feeding of feeks, to instruct them in the duty of supporting their preachers. He tells them that the law had forbidden to muzzle them that trod out the corn; and that was said for the preacher's sakes; that the preacher might plow in hope, and thesh in hope, and be partaker of hishope.

The same may be said of all who God bath sent to preach his gospel, whether they be our pastors or not. For Pan did not pretend to hold the pastoral office. but was one of the greatest mission es of the cross, going from country to comtry, planting the standard of the ss wherever he went. For while he was in Thessalonica the Philippians sent whim once and again—Phil. 4, 16; and also they sent again to him while at Ros. So we see that the practice of supporting travelling preachers is a primitive ractice. Indeed "although money new would buy religion, yet religion always has cost money or money's worth, from Abel's lamb to the present day." I has been said by some that the whole Mo sionary plan is unfounded in the Bibb. If we could think so, we would abbord as the greatest of heresies—but we sunnot, for the following reasons: 1. The Scriptures abound with the doctrine of salvation through Jesus Christ, and assir us that there is salvation in none other. 2. That God's works were known to his from the foundation of the world. 3. That Christ was then ordained a Mediator.

4. That he was delivered up according to the determinate counsel and foreknowledge of God. That all gracewas given, and we chosen in him, that we

plain; for they reacher. In and near? B enquiry is unv bosts."-Hag. have, then wil all make in whole world rought of the took their fligh them; - "they cense and my pon Scriptu gospel, and co udge his hear

ught to learn this great offic and woe is un rations who w ealous ones, Gano? Wh inspired them et us be up ar ons and daug millions of A among them l rest "till the r lamp that but reign mission ot understood them ad seen Jesus Chris t they were the sal he would let then Ee a sister or a wij ephas, who thuses erwise of their or ecessity of support d epistle, tells then that word wage d not be chargest from Macedonian making the good ave been urged to who were so streng aphors of warfaring he duty of support en to muzzle the or er's sakes; that the aker of his hope. his gospel, whether the pastoral office m country to com or while he was in hil. 4, 16; and also ctice of supporting ugh money never oney's worth, from hat the whole Miswe would abhorit reasons: 1. The Christ, and assire were known to him lained a Mediator counsel and fore n in him, that we

thood and elsewing would be holy and without blame before him in love. For "we are created in the gospel state Christ Jesus unto good works;" and again, "Christ gave himself for us that he taken up for other sight redeem us from all iniquity, and purify unto himself a peculiar people zealich or poor. For ans of good works. God will have no work but what is good, and the whole another: especial which he appointed he forcordained for us to walk in."-Eph. 2, 10. Good works ter of the first Es one in faith, both by ministers and members. He commissioned his ministers to abor among us, at greach the gospel to every creature, the world over; "go ye into all the world," in, in another place. They, therefore, who preach, need not fear going too far till they get out of by some, and see the habitable parts of his earth. And this term, "his earth," must, in this place, it would appear a poly to all the world, (and not to some of the nations elected,) for this plain rison, a remnant of all nations shall be saved. Now, he commandeth all men. very where, to repent. And as it was in the days of David, so it was in the days the Apostle, and so also it is in this day; now, now is the accepted time-now the day of salvation. And upon their continuing impenitent, God threatens hem with eternal damnation from his presence forevermore, where the worm eth not and the fire is not quenched. Now if God has predestined his people salvation, and saves them through the use of means, then the whole appears lain; for they can never believe without they hear, nor can they hear without a reacher. In view of this who would refuse to assist in spreading the gospel far and near? But some men perhaps will say, "how much will it require?" This bquiry is unwise; "The silver is mine and the gold is mine, saith the Lord of osts."-Hag. 2, 8. Dedicate therefore, yourselves to the Lord, with all that you ave, then will you be ready to answer every call that God in his providence all make in behalf of his cause. No doubt it will require considerable; the hole world is to be gone over. When the tabernacle was to be built they rought of their gifts till there was a sufficiency. Also when Joseph and Mary took their flight into Egypt, God put it into the hearts of the wise men to give them; -- "they opened their treasures and presented him with gifts, gold, frankincense and myrrh," Dear brethren, it seems needless further to multiply Scripture pon Scripture. If God calls a minister by his word and Spirit to preach the cospel, and constrains him by love to do so, even among the heathen, who shall judge his heart contrary to his acts? And every minister of God has learned or eight to learn to be content with necessary food and raiment. They take not his great office upon them for wealth's sake, for a necessity is laid upon them, and woe is unto them if they preach not the gospel. In view of these consideations who will be idle? Truly, we need learned preachers, but we also need ealous ones, who will go forth and trust to God's word for a support. Where is Gano? Where is a Marshall? Where is a Silas Mercer? Is the spirit which aspired them with zeal gone with them? No. For Christ's sake, then, brethren, et us be up and doing, whether we be at home or in a far country. While our ons and daughters are in sin-while the whole earth is in a state of death-while millions of Adam's race are bowing down in stupid idolatry, and no God known mong them better than a Juggernaut or a Gaudama, let us give ourselves no rest "till the righteousness go forth as brightness, and the salvation thereof as a amp that burneth."-Isa. 62, 1. While the gates of nations are opening to foreign missionaries, the privileges of our own country is open to us; let us go

through and lift up a standard for the people. Let us use the means which for has appointed for our recovery. "The here no balm in Gilead? Is there no plus cian there?" In these words the I and seems almost to upbraid the daughter Zion. What is the reason she remains sick? Is there no balm in Gilead! have appointed balm for medicine, and a physician to apply it. And now, in thren, taking into view the sickly to te of a great number, ought not somethin to be done? Ought we not to arouse our churches? Ought we not to sound a alarm? Too many are given to wordly mindedness and things that greatly in honor the good cause. We lament to say that too many use ardent spins is yond the rules of prudence; some even to their exclusion from the church; whis others bring on pain and sickness, not only on themselves, but on the whole both of the church. For where one member suffers all the members suffer with it-Now, brethren, we know not that Gor has any where said that we shall not tast spirits, except it be with respect to certain offices and under certain circumstaces; but we know what he has said on them that drink it to excess. And wede not hesitate to give it as our opinion, that it is better not to taste it all, unless be in medical prescriptions. The manbers of Temperance Societies have base ished it from their houses in every other form than as above; and although we are not known as a Society, nor as a Missionary body, neither need we be known such, if we do the things contained in the Scriptures-if we use the means (the balm) necessary to our recovery, and to the production of a healthy action in the whole body ;-but in studying the things we may fall out with each other without great care. Some are not careful to look into the prophecies and the signs of the times, and of their fulfilment. They say the time is not yet come to build the Lord's house; as though it de not begin with the gospel, and is this to be perpetuated to the end of the world. They say, ah brethren, has not a pop risen since the gospel day, and the man of sin ravaged the earth? We answer yes; but prophecy has had the man of sin before us, both in the end and the be ginning. Babylon was taken at one det, and so went on to its destruction. Jr. 51, 31. The power and authority of the man of sin has been so plainly depicted that it is not hard to see his shape, bothen the Old Testament and the New; and we may reasonably conclude he is fallen,-we can almost hear them cry also alas! It is stated in the public print, that the inquisition of Spain is abolished may we not then say that his body is dead? and it only remains for his spirit to be slain with the sword that proceedeth out of the mouth of the Redeemer. While we see men going from country to country, enduring the perils and hardships which they must necessarily undergo, shall we cry out popery? Contrast the cry cumstances attending the ministers of the cross with those of popery, and the difference will be so great, that we share never mention it again. The pope of in the seat of God, kept all his discipline secreted, banished the Bible from his people,—and made idols for them to was ship. Not so the minister of Christ,-be goes forth as unworthy of the office which he bears-wonders at the grace that has made that his lot-thinks himself roll worthy to sit in God's house, much les to take God's seat, -and feels that if God Sas sent him, (which he sometime hopes he has,) that he is willing to spend and be spent in his service. In this spirit he perseveres wears out his life and wears out his family; and after all,

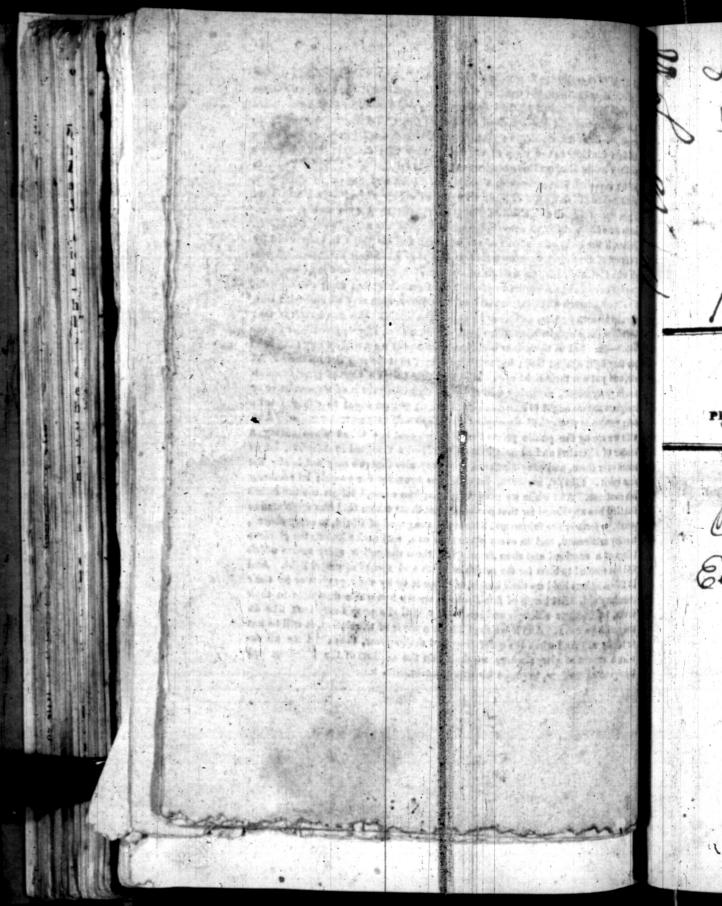
t be said "the hunter. Dear b enter into it, the ies. For he ha creased."-Dan and from the riv hall bow before and the isles sha all kings shall fa Again, "princes bands unto God Further, if the b the sword of the ple with that we the pope have fle if we keep Chu vine and his own God will make a fowls."-Ez. L how they fight a arm, and put ou tion, in governme trreligious nature love; "union is s while we see by number of churc mourn over them same spirit. Fir love continue. that God has ap preach, go forth i to every settleme tidings of a cruc God has seemed let the members pecuniary aid. houses, before th army with banne for ten days. A

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means which God Is there no phris d the daughter of m in Gilead! And now, be ht not somethi not to sound a that greatly dis ardent spirits be he church; while the whole body suffer with it.we shall not tast tain circumstan ess. And we d e it all, unless i ieties have banalthough we are we be known a the means (th althy action is with each other phecies and the not yet come to , and is thus to has not a pope ? We answer end and the bestruction.-Jer lainly depicted the New; and them cry alas! in is abolished; for his spirit to eemer. While and hardships ontrast the cirpery, and the The pope sat Bible from his of Christ,-he the grace that use, much less he sometimes vice. In this ad after all,

t be said "the workman is worthy of his reward," he is reproached as a money hunter. Dear brethren, the work of God must go on, and if the churches cannot enter into it, then those of Christ's servants, who feel the duty, must form Sociehies. For he has said "many shall run to and fro, and knowledge shall be increased."-Dan. 12, 4. And again, "he shall have dominion from sea to sea, and from the river to the ends of the earth; they that dwell in the wilderness half bow before him, and his enemies shall lick the dust. The kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba offer gifts; yea, all kings shall fall down before him; all nations shall serve him."-Ps. 72, 8, 9, 10. Again, "princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing ye unto God, ye kingdoms of the earth."-Ps. 68, 31, 32. Further, if the body of the man of sin be dead, and his Spirit is to be slain by the sword of the Spirit, may we not hope that God will honor the American people with that work here as well as in Burmah? Thousands of the adherents of the pope have fled to America to strengthen themselves; but what can they do. if we keep Church and State apart? so that every man may sit under his own vine and his own fig tree, and none to make him afraid. We can but hope that God will make a wonderful sacrifice in America, and call for "a great feast for the fowls."-Ez. Let us then, dear brethren, hold on our way, and let any take heed how they fight against God; because he has said that he will dry up their right arm, and put out their right eye. It is true that this is a time of great speculation, in government, medicine and religion; and whatever is of a speculative or breligious nature ought to be contended against; yet we ought to contend with love; "union is strength;" we ought therefore to cultivate a greater union. And while we see by the public prints the disunion that has taken place among a number of churches and associations in the Lord's vineyard in America, let us mourn over them, and pray for them, and pray also that we may not fall by the same spirit. Finally, brethren, let us live as becomes the gospel; let brotherly love continue. And while we pray "thy kingdom come," let us use the means that God has appointed for that purpose. Let those whom God has appointed to preach, go forth in the fulness and blessing of the gospel of Christ, to every church, to every settlement, and to every place they can, and make known the glorious tidings of a crucified and risen Jesus. Let them encourage every means which God has seemed to bless for the march of truth and spread of gospel light. And let the members hold up their hands, whether it be by their prayers or by their pecuniary aid. Let heads of families keep up an honorable discipline in their houses, before their children and servants, that God's people may look like an army with canners. And if we should have a scene of tribulation, it will be but for ten days. And when the chief Shepherd shall appear, then shall we all receive a crown of glory; where we shall join the millions of the blood-washed throngs of all nations, to praise his name forevermore.



gth ausoversory Session MINUTES PEARL RIVER BAPTIST ASSOCIATION. Convened at the Elienes Church Corregion Coon 0,10,11 a Sept. 1837

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OF THE

DIGHTEENTH ANNIVERSARY SESSION

PEARL RIVER BAPTIST ASSOCIATION;

CONVENED AT

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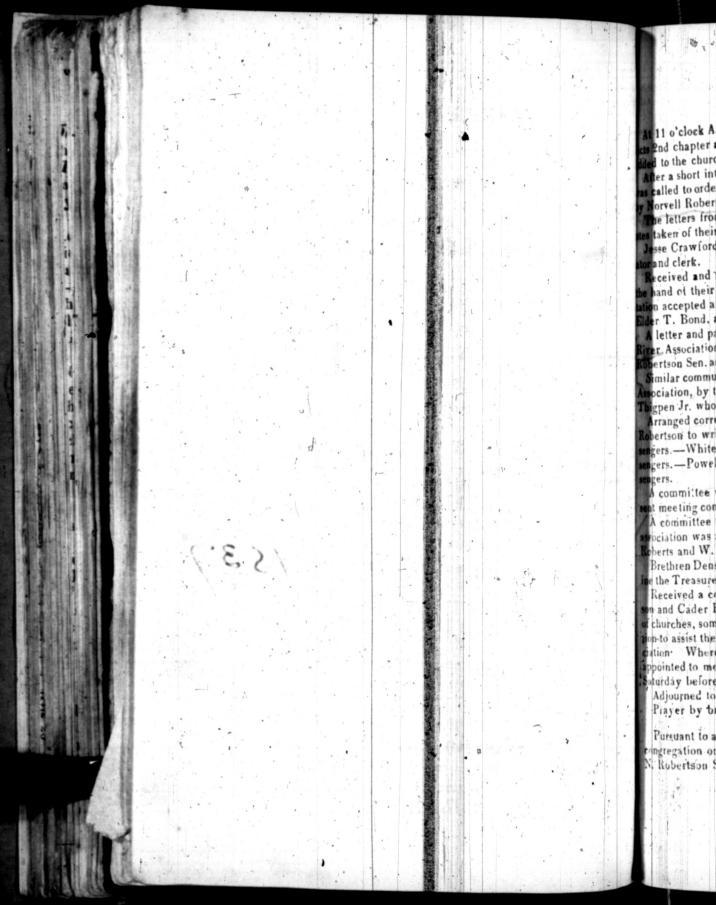
COVINGTON COUNTY, MISSISSIPPI,

ON THE 9TH, 10TH AND 11TH DAYS OF SEPTEMBER. 153

MONTICELLO:

PRINTED BY COHEA & CAMERON

:::::: 1837.



MINUTES, &c.

SATURDAY, SEPT. 9th, 1837.

M 11 o'clock A. M., brother William Fortenberry preached from and chapter and latter part of the 47th verse "And the Lord to the church daily such as should be saved."

After a short interval the Association assembled in the house, and as called to order by the former Moderator. Prayer was offered

Norvell Robertson Sen.

The letters from the churches were then read, and the usual mines taken of their state and delegation.

Jesse Crawford and Norvell Robertson Jr. were re-elected Moder-

Received and read a letter from the Mississippi Association, by hand of their messenger Elder H. D. F. Roberts, who upon invidion accepted a seat with us. We regret the failure of his colleague der T. Bond, and also of their minutes.

letter and parcel of minutes were also received from the Leaf River Association, by the hands of their messengers Elders Norvell

bertson Sen, and John Moffett, who also accepted seats with us. Similar communications were likewise received from the Union ociation, by their messengers Elders James Bailey and James

Thispen Jr. who upon invitation took seats with us.

rranged correspondence with sister associations as, follows: Br. Robertson to write to the Mississippi, Martin and Fortenberry mesgers .- White to write to the Union, Powell and Robertson mesgers .- Powell to write to the Leaf River, Martin and Murray mes-

committee was appointed to arrange preaching during the pre-

met meeting consisting of, White, Burkitt, and Barnes.

A committee to revise the circular and arrange the business of the pociation was appointed consisting of N. Robertson Sen., H. D. F. Reperts and W. Fortenberry, with the Moderator and Clerk.

Brethien Denson and White were appointed a committee to exam-

ne the Treasurer's accounts.

Received a communication by the hands of brethren William Denmand Cader Price, from a convention of delegates from a number churches, some of which are of this body, requesting this associaon to assist them, by a committee, in the organization of a new asseration. Whereupon brethren Powell, Martin and Robertson were pointed to meet with them for that purpose at Mount Pisgah, on sturday before the fourth Lord's day in November next.

Adjourned to meet again on Monday 9 o'clock A. Mi-

Prayer by brother Powell,

Pursuant to an arrangement of the committee on preaching, the ngregation on the Lord's day, was addressed by brethren Roberts, Robertson Sen. and Crawford; brother Bailey followed with ex-



hortation. The congregation was very large, the exercises in the sive, and much seriousness and a deep attention to the word was made if ested in the assembly. The people at large behaved decorously. and many cheeks were wet and many bearts deeply affected; and w think the vines with the tender grape gave a good smell.

MONDAY, SEPT. 11.

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Met pursuant to adjournment. Prayer by the Moderator

The committee of arrangement and revision made a report which was received.

Invited visiting ministers seats with us.

The committee on the treaturer's accounts reported that they in examined the same, and found them to be correct and amply so tained.

The Treasurer, William Parnes, read his report, by which it a peared that on the 8th instruction was a ballance in the Treasury amounting to twenty five & 35 1000 dollars.

Br. Price from the commission appointed to visit the church Flint creek reported that same church had dissolved in order.

Br. Price also stated that the difficulty which existed between churches of Ebenezer, Scott Sounty, and Bethel was removed.

Br. Robertson from the denmittee appointed to visit the lea River church, reported that said committee had found it impration ble to perform the service a signed them. He also stated the improved that church; who seupon the subject was taken up as discussed at some length, and finally postponed til next year. Letters of correspondence were called for, read and approved.

The circular letter writte by br. Robertson, was read and ald ted.

Letters of dismission were ranted to the churches of Mount Pa gah and Bethel.

Agreed to hold the next Association with the church at liepla bah Lawrence county, on Sportlay before the fourth Lord's do September 1838.

Appointed the Clerk to seerintend the printing and distributed of the minutes.

Br. Jesse Crawford is apprented to preach the sermon at the per

Appointed br. Fortenberry to prepare a circular letter for next rest.

Ordered that the delegate to the convention at Mount Program ceive the same compensation as messengers to corresponding assets. tions.

Took up the contribution from the churches, amounting to \$

The association then adjustmed; sung a hymn, and Br. Maria fered the concluding prayer

JESSE CRAN FORD, Moderalar NORVELL ROBERTSO , Clerk.

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CIRCULAR.

The Munisters and Delegates company the Pearl River Baptist Association,—
To the Brethren of the Correles which they represent:—Greeting.

Dian Brethnen:

We have read the several communications addressed by your churches to us at our present so ion; and we thank you for your expressions of brotherly love, and are gratified with the assurance that we have an interest in your process. We also deeply deplore that coldness and barrenness which prevails among most of you, and which we hope you often bride before the mercy seat. Perhaps, brethren, we have an accursed sping in our camp, and the Lord has passed his word for it, that he will not be with us any more except we destroy the accursed from song us. We assembled for the purpose of endeavoring to promose your general peace and prosperity, and having attended to such satters of business as came before us, we would, in order to promose holiness of life among you, direct your attention to a few reflect us on the subject of the Lord's day. Alay the Holy Spirit revive his trace in all our hearts, and lead us into all truth.

1. We propose to enquire st concerning the origin of the Sabbath. Men of much learning id great piety have differed on the point, but we think the institute is coeval within an's accountability. Of this we can know nothing and we find in the second clear of Genises, vv 23, it is said, that find nested on the seventh day addressed it, and sanctified it. And although this was the sevent day from the beginning of creation, wet it was man a first day.

Sabbath here, by mere history stended only to inform us of what the Lord did; we consider man as interested in it; because, "In it God rested from all his works blessed it," not as a blessing a himself, but for a blessing to man. It is "sanctified" the day.

It is "sanctified" the day.

It is an an inject make a sanctified use of it to God's glort.

If, as some uppose, the Sa sa was unknown before the time of thoses, it is difficult to underst how it was, that seven days were distinguished as a marked pet the of time, long before Moses was horn. It is said then 7:4. If yet seven days and I will cause it to rain "Idea And again, Gen 10. And he staved yet other seven days." The same expression turn again in the 12th verse. In the 25th chapter of Conesis, v. 27 is said. Fulfil her Mock? &c. and the term Mock is persented in the seven days was of such long standing. They they time his obtained an appropriate name. It is a local chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name. In the 10th chapter of Co. the said stained an appropriate name in the 10th chapter of Co.

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was of such te name. In h is enjoined th its sacreda papearance If there be any natural reason why man should keep the Sabbath, such reason must have existed from creation. And if it be man's duty to rest on the Sabbath day and keep it holy, because the Lord rested in it, and sanctified and blessed it, the obligation thence arising must have existed from the beginning. And if any obligation artses from moral principles, it must both be universal and have existed from creation.

2. We will next enquire, whence arises the obligation to observe a Sabbath day. And avoiding controversy as much as possible, we take the broad ground that it is enjoined in the moral taw. "The great and terrible God," descended from Heaven upon the top of Sinai, clothed in the dreadful symbols of his holy majesty, and with his own finger, inscribed in the durable stone, these memorable words. "REMEMBER THE SABBATH DAY TO KEEP IT HOLY." This commandment, with nine others, came direct from the throne, while all the rest of God's requisitions delivered to that people, were given through some intervening medium. Now there is no other communication that has ever come from Heaven, under circumstances of such awful glory, that is not of moral tendency; the reasons therefore for making this an exception, should not be trivial, but of more solemn weight than any that have met our observation. And we find this precept standing in the very midst of the decalogue, studded around by those injunctions which are manifestly and confessedly of immutable and universal obligation. To infer that the Sabbath was not instituted previously, from the circumstance of there being no mention made of its observance is, we think, an unjustifiable deduction, when we consider the darkness and obscurity which hangs over the early history of the world. Besides, it might have been observed, without any mention being made of the fact. And further, if the total neglect of it could be proved, this would not prove that it was not required. From Moses to the termination of David's reign, a period of about four hundred and forty years, in which biblical history is much more minute and circumstantial than in the former, we find as little evidence of attention the Sabbath, and yet none could deny its obligation, or perhaps would assert its neglect.

To say that we do not see the moral import, or any natural reason of such a duty, we think is fallacious, because we do not admit that the premises are true. But if they were, it is God's prerogative to conceal his reasons, in order to try our fidelity. Besides, our obligation to obedience in this, as in every thing else, does not arise from the reason why the precept is given, but from the authority of him who commands; and we know whence this proceeds. But in truth, to rest a portion of our time, is a duty which every man owes to himself and family, and those obligations which we are under to our children and servinits, are not inferior in their moral character to any other.

By some, it is supposed, that the Sabbath pertained only to the ri-

tual services of the nation of Isal, and was abrogated with the rest of that formulary Perhaps he introduction of some distinc-tions may be necessary in this place. In order then to a fair under-standing of the matter, we nust remember that God delivered to Is-yael through the agency of Moses his law giver, three distinct codes. The first is what we term the moral law or ten commandments .-The first is what we term the nieral law or ten commandments.—
This is paramount to all law, and sector as it is moral in its dictates, is universally binding, and probably tobtains throughout the whole realm of created intelligences. The second (in the order we are going to consider them,) was a solicial law; and was intended as rules for the administration of this justice in that nation. And though of use to rulers in succeeding ages, was municipal, and ceased with the abolition of that parts. The third is what is called the ceremonial law, and was typical of Christ's spiritual kingdom. This law pertained only to that parts of Christ's spiritual kingdom. This law pertained only to that ation, and was a "shadow of good things to come," and has long suce "vanished away," Now the keeping of a Sabbath seems to be a sequisition under all these laws. It is enjoined in the ceremonial last, Ex. 31: 13 &c and 35: 1, &c. et al., and the reason assigned is, that it was given as "a sign between et at, and the reason assigned is, that it was given as "a sign between the Lord and that people." We admit that it has no application to us under the provisions of this law. It is also enjoined in the judicial law Deut. 5: 12, et at. to the intent that the laraelites might recial law. member their condition in Egypt and their merciful deliverance from it. Neither does this law extend to us. But it is also commanded in the moral law Ex; 20; 8 11, scause the Lord rested in it, and blessed it, and hallowed it. Cots are this with what is said Gen. 2. 23, and there is considerable evidence that this is only a more solemn and the most security and is therefore. and formal annunciation of an original requirement; and is therefore a universal and permanent obligation. And the disciples of our Lord appear to have understood it so, and to have kept it in reference to the moral law, for it is said, they rested on the Sabbath day according to the commandment. Luke \$1.56.

3. In the preceding remarks we have had no reference to what is called Sabbatarianism; but we have been maintaining the scriptural requisition of a Sabbath day.

alled Sabbatarianism; but we have been maintaining the scriptural requisition of a Sabbath day. As to the particular day which we as christians ought to observe, we make that the object of our inquiry now in the third place. We assent that the moral principle of the fourth commandment, involved only the duty of keeping one regular day successively, in every seven, as a Sabbath, or rest day, for the word Sabbath signifies rest. It is true God rested the seventh day from the beginning of the creation, but this was man's first day and the Sabbath was made for man and God blessed and sanctified it, not because it was the sevent day, but because it was the Sabbath day. In prosecuting this is universe shall confine our remarks the first day of the week, rather than the seventh, but if it can be made to appear that the practice less the warrant of apostolick example, made to appear that the practice less the warrant of apostolick example,

why this shou ceptive author postolick mis the Holy Sp practiced thus seems to have which was the bled, our Savi ifestation, Joi rather accider had another n seg v, 26, T apparent; no own appoints the week, is f "the Lord's d and say, "Th rejoice and ! the day of P stration, and the disciples we see that th day of the w ced. Paul a salem, seven the first day mention in th so much as c duently on th by the Lord's he charged in whatsoever h mint. By the inth, it appea tia, and also first day of chap. 14: 3 cknowledge add in confi for it is certa day, it has be

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4. The la of observing mercy and of must be real reglect, or w and that it was the manner of the primitive christians, we cannot see why this should not be considered as carrying in it the force of preceptive authority. Especially when we further consider that the a postolick mission was exercised under the immediate direction of the Holy Spirit; and that the primitive saints would haraly have practiced thus, without the sanction of the apostles. The practice seems to have commenced on the very day of our Lord's resurrection. which was the first day of the week, and the disciples being assenbled, our Savior was pleased to favor them with his first public manilestation, John 20: 19. And if this could be thought to have been rather accidental, yet on the first day of the succeeding week they had another meeting, and Jesus again blessed them with his presence. seg v. 26. Taking the two together, and the evidence of design is apparent; nor is it altogether improbable that they met by Christ's non appointment, (see Mat. 28: 16) and therefore the first day of the week, is for the very best reason, called by John (Rev. 1: 10) "the Lord's day," and, we may adopt the language of the Psalmist and say, "This is the day which the Lord bath made, we will rejoire and be glad in it." Ps. 118: 24. But to proceed. That the day of Pentecost was the first day of the week admits of demonstration, and has been proved by many learned men. On that day the disciples were " with one accord in one place." Acts 2: 1. Thus we see that the Holy Gliost was miraculously poured out on the first day of the week; and the perpetual reign of the Spirit was commenced. Paul abode at Troas, which was at a great distance from Jerusalem, seven days, but there is no account of any meeting except on the first day of the week, when Paul preached to them. As there is no mention in the New Testament of the disciples of Christ having ever so much as once assembled on the seventh, day of the week, but frediently on the first, we are almost forced to believe that the custom was by the Lord's special command, or by the authority of his apostles whom he charged in the commession to "teach the observance of all things whatsoever he had commanded them; either of which is Divine warmint. By the 16th chapter of Paul's first epistle to the church at Corinth, it appears that the apostle gave orders to the churches of Gala ha, and also to that church, to perform certain religious duties on the first day of the week. And in a preceding part of the same episile chap. 14: 37) he requires that the things which he wrote should be cknowledged the commandments of the Lord. Moch more we might dd in confirmation of our position, but we deem it superfluous, for it is certain that from the day of Christs resprection to the present day, it has been the custom of his followers in all countries and in every age to meet for divine worship on the first day of the week.

4. The last topick of inquiry on this subject respects the manner of observing the Lord's day. We are willing to admit that works of hercy and of neces, ity are allowable on the Lord's day; but they most be really such, for if works are made necessary by our previous "glect, or wilful postponement; or if they are done to save time at

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terwards, it is a flagrant transgressic of God's commandment. The language of the Bible could scare by be more explicit than it is "Six days shalt thou labor and do Lt thy work,"—leaving none to be done on the seventh; for, "the senth is the Sabbath of the Lord thy God, in it thou shalt not do any rk?" Every preparation which providential interferences do not prevent should be made for the duties of the day; and to extend the bors, or the enjoyments, of the preceding evening to so late a period as to induce dulness and drowsiness on the Sabbath, is a sinful interference to the sanctity of God's holy rest. Without denying that we may prepare our necessary food on the Sabbath, it is still pertinent or remark that through pride and ostentation this privilege may be eatly abused; and it is doubtful whether the customs of the people, wen of the Lord's people, will be found an available excuse before the divine law. For by means of idle visits and a desire to make a few, the Sabbath, the rest of the found an available excuse before the divine law. For by means of idle visits and a desire to make a sew, the Sabbath, the rest of the Lord our God, becomes to many risons, females in particular, a day of more than ordinary toil and trudgery; this is plainly contrary to the tenour of the divine precessor of a day of special sand ideation. Indeed visiting, except it be to visit the afflicted, cannot be made to accord with the appropriate duties of a day of special sand ideation. Children and servants should be taught to hallow the Sabeth day, and the authority of parents and masters should be interested to prevent their engaging in sports and pastimes; for such recreations are as unjustifiable as the labours of the field, and has a direct between the Lord's day and other defences to be a saccustomed to pressing fire wood, writing letters on worldly business, preparing for join eys, or starting journeys, settling of accounts, we hope you will reflect that this is not keeping the day holy, and dishonors God. It is say that some professors of religion, purchase goods, startion market, spend the day in riding out on wordly business,—go into the woods to the day in riding out on wordly business,—go into the woods to the day in riding out on wordly business,—go into the woods to the day in riding out on wordly business,—go into the woods to the day in riding out on wordly business,—go into the woods to the day in riding out on wordly business,—go into the woods to the day in riding out on wordly business,—go into the woods to the day in riding out on wordly business, and pronounce those we will persist in them to be worthy of excommunication. of excommunication.

of excommunication.

God has given us six days in sen for bodily labors and one for spiritual exercises,—not for idlents or sloth. Six days for a temporal blessing, and one for a spiritual blessing; let us improve the one, as assiduously as we would wish to the six, "laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life," Let all need all worldly employments, worldly books and worldly conversion be attended to during the six worldly days, but let them to intrude upon the holy exercises of the Lord's day. But to brayer, and thanksgiving, and self examination; our Bibles, regions books and religious conversation; the giving and receiving of religious instruction, and divine meditations be one employ. "A our aversion to such strictness," as a pious writer well said, "arises, con the carnal mind which is enmit ty against God;" and which it is sur duty to chasten and sul due.—

And let us al rescue the tions which this behalf ship; and en And we ex prostitute G charge the remonstrati emplary of tial to the forward to

And let us all unitedly and individually, make a persevering effort to rescue the honor of the Lord's day from those prevailing desecrations which pollute it. Much might be effected by the churches in this behalf if they would meet every Lord's day for religious worship; and endeavor to induce their children and servants to attend—and we exhort the churches to exclude from fellowship those who prostitute God's consecrated day to secular purposes. We solemnly charge the Ministers to vindicate the sanctity of the day, by loudly remonstrating against its abuse. We admonish the deacons to an exemplary observance of the Sabbath, as their holy walk is so essential to the honor of religion. And let all sanctify the day as looking forward to that everlasting rest which remains for the people of God.

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OF THE

PEARL RIVER BAPTIST ASSOCIATION:

CONVENED AT

HEPHZIBAH CHURCH,

LAWRENCE COUNTY, MISSISSIPPI;

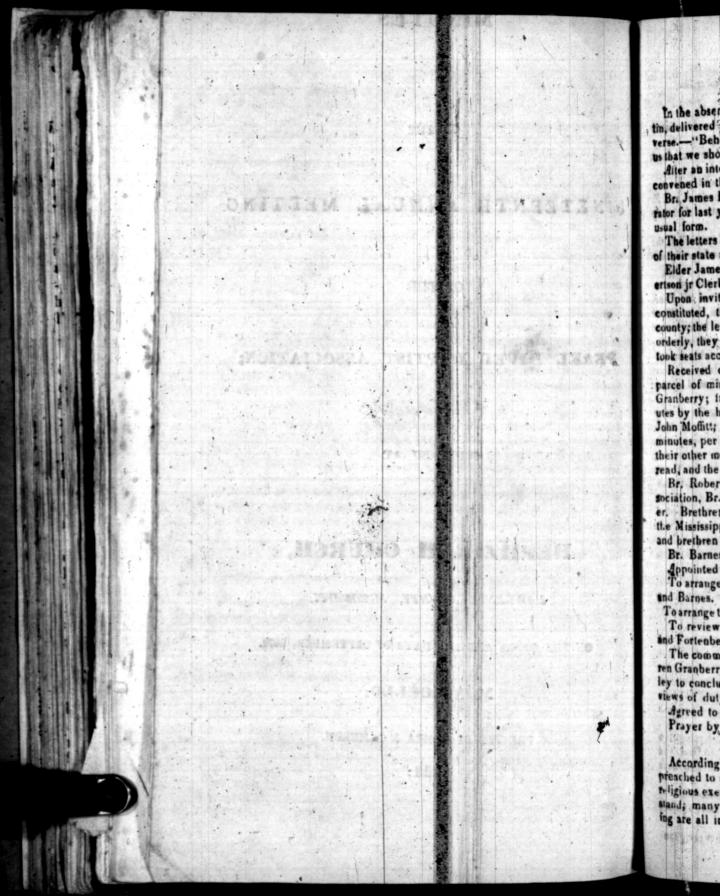
ON THE 8th. 9th AND 10th. DAYS OF SEPTEMBER, 1838;

MONTICELLO:

PRINTED BY COHEA & CAMERON

1838:





MINUTES, &c.

SATURDAY' September 8th, 1838.

In the absence of Elder Jesse Crawford, his alternate, John P. Martin, delivered a discourse introductory, from I John, Bd chapter and 1st verse .- "Behold what manner of love the Father hath bestowed upon us that we should he called the sons of God."

After an intermission of half an hour, the delegates from the churches

convened in the Meeting House, and on motion of br. Martin,

Br. James Powell was called to the chair; (br. Crawford, the Moderator for last year being absent,) and the association was opened in the usual form.

The letters from the churches were read, and the usual minutes taken

of their state and delegation.

Elder James Powell was elected Moderator, and Elder Norvell Rob-

ertson jr Clerk.

Upon invitation, letters were presented from two churches recently constituted, to wit, Mount Zion, Pike County, and Zion Hill, Marion county; the letters being read and said churches found to be orthodox and orderly, they were received into this association, and their delegates

took seats accordingly.

Received communications, viz: from Union Association a letter and parcel of minutes by the hands of Elders James Bailey, and N. R. Granberry; from the Leaf River Association, a letter and parcel of minutes by the hands of their messengers, Elders N. Robertson Sen, and John Moffitt; and from the Mississippi, also a letter and package of their minutes, per Elders Z. Reeves and Jesse Young their messengers,their other messenger, Elder C. Felder, having failed. The letters were read, and the cerresponding messengers upon invitation, took seats with us.

Br. Robertson was appointed to prepare a letter to the Mississippi Association, Br. Fortenberry to the Union, and Br. White to the Leaf River. Brethren Crawford and Fortenberry were appointed messengers to the Mississippi Association; brethren Taylor and Sandifer to the Union,

and brethren Powell and Simmons to the Leaf River.

Br. Barnes was appointed assistant Clerk.

Appointed committees as follows, viz:To arrange preaching during the present session,- Martin, Burkett and Barnes.

Toarrange the business of the Association,-White, Walker and Martin. To review the circular letter,-Taylor, N. Robertson Sen., Reeves

and Fortenberry

The committee on preaching reported that they had appointed brethren Granberry, Powell and Reeves to preach on to-morrow; and br, Bailey to conclude the services in whatever way circumstances and bis own views of duty might seem to dictate,

Agreed to adjourn till Monday 9 o'clock . M.

Prayer by br. Taylor.

LORD'SDAY, Semtember 9th.

According to arrangement the brethren Granberry, Powell and Keeve's preached to a very large concourse of people. Br. Bailey closed the beligious exercises by an appropriate and encouraging address from the sland; many persons appeared to be affacted; but planting and watering are all in vain except the Lord shall give the increase.



The Association met pursuant to adjournment.

Prayer by br. N. Robertson jr.

The committee appointed to arrange the business of the Association made a report, which was received.

The committee on the circular requested leave to withdraw and finish

the duties assigned to them, which was accordingly granted.

Ministers who were not delegates were invited to seets with us.

A committee consisting of brethren have, W. B. Chandler, and F. Walker, was appointed to examine the greasurer's accounts. And they withdrew.

The aforesaid having returned, reported that they had examined the treasurer's accounts and found them accountely stated and sofficiently sos tamed

Called for corresponding letters, which were read and approved.

The reference from last year's mindles on the subject of the Pearl River Church was taken up and, Resolved, that whereas the Pearl River Church seems to have lost the distinctive character of an independent church, by reason of removals and other diminutions, we therefore recommend the churches generally to receive into their fellowship, on application, such of her members as may be found to be orderly, without formal letters of dismission, and Ordered that the name of said church be dropped from our minutes.

Took up the request from the church at Hebron desiring the opinion of this assocition as to whether it is right for a church, in cases of dealing, to hear testimony from persons whit are not members of the church. After some discussion a committee was appointed to prepare an answer, said committee consisting of Martin, Recerstson jr. Young, Noffitt, Granberry and Lowe; — who having accordingly framed and reported an answer, it was, on the first reading rejected. After some further discussion, agreed to reconsider; and upon a reconsideration, the answer was adopted, and is as follows: We believe that there may be cases in which it would be proper to hear testimony from other sources than that of church members, but we would recommend to the churches to exercise a reasonable prudence in the exercise of this branch of church discipline.

Agreed to correspond with the Pisgah esociation and in pursuance brother White was requested to prepare a letter, and brethren Powell and Martin were appointed messengers. The letter prepared by brother White was subsequently read and appeared.

The committee on the circular reported that they had examined said

letter, and approved of the matter and biject; but did not feel free to recommend either its adoption or rejection. Whereupon it was read before the Association; but as there were some verbal corrections necessary to be made, the writer at his own request, was permitted to with draw it. A substitu'e was then proposed and adopted, - which is appende ed to these minutes.

Resolved That the accessions made to this Association by bapism during the past year call for the most event thankfulness to God, and should incite us to more ferrent and reserving prayer for still more rich and extensive effusions of his transferning grace.

Agreed to amend the rules of order of this a sociation as follows:

Rule. All committees shall be now seed by the Moderator, subject

to the approval of the association.

On PETITION .-- Letters of dismission fich this associatiod were gran;

ted to the Church Agreed to bold Pike County, on 1839. Brother alternate.

Br. N. Robert year. Also to S Received the Then the Modera

NORVI ABSTRAC' Total rec Total disb

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ted to the Churches at County Line and Steens Creek Agreed to hold the next association with the church at Silver Creek. Pike County, on Saturday before the second Lord's day in September 1839. Brother Crawford to preach the introductory; brother Powell his

Br. N. Robertson jr. is requested to prepare a Circular letter for next year. Also to superintend the printing and distribution of these minutes. Received the contributions from the churches amounting to \$156, 621.

Then the Moderator adjourned the association by prayer and benediction.

JAMES POWELL, Moderator. NORVELL ROBERTSON jr, Clerk. ABSTRACT OF THE TREASURER'S REPORT 164,95.3-4 Total receipts,
Total disbursements, 115,62-1-2

Balance in fund,

49,33-1-4

Wm. BARNES, Treasurer.



Formerly called	New Zios. Survin Cares, Sriven Cares, Sriven Raven, Sonerr Hall, Solern Cares, Streen Cares, Union,	Hopewell, Little River, Mount Moulan, Mountain Hill, Mount Zion, Mount Zion, New Chapel,	FORK CHOACH, GAULLER, HEBRON, HEPREIBAN,	COUNTY LINE COPIAIL, ERENEZER FAIR RIVER,	ANTIOCII, BOUUE CIUTTO, BETHANY.	Chrysonias.
Booyen.	Marion. Pike, Lawrence, Simpson, Lawrence, Simpson, Rankin, Pike,	Copiah, Marion, Lawrence, Simpson, Pike,	Sumpson. Copiah, Lawrence,	Copiah, Covington, Lawrence,	Marion, Pike. Lawrence,	Cognition
[Lately constituted. Absent	WM. FORTENBERRY, D. Smith, HESTY THANONS, Wm. Coney, S. Hargrove, Jos. Scarborough, JAMES POWELL, Jno. Bishop, John Cox, Wm. Cox, E. Owens, Jer. Fortenberry, H. Deer, M. J. Smith, H. Deer, M. J. Smith, D. O. Quin, Benj. De Laughter,	John Ford, B. B. Barnes, Thos. Nations, H. Jordan, T. Williamson, Jas. Merchant, Francis Walker, Wm. L. Rogers Wm. Y. Sandifer. Wm. Simmons, Wm. Williams, E. Hodges,	W. B. Chandler, J. Chandler, Alex. Murray, J. B. Lowe, N. Rodertson jr. Jas. Murray, Geo. Burkett, Jas. Scarborough,	WAATT HALL, H. H. Guines, JNO. P. MARTIS, Wm. Barnes, C. Dickinson, Jos. Owen,	Hosea Davis, C. B. Mulford, J. Walker, Wm. Gulledge, Wm. H. Tayron, Wylle White, U. Hanveston, J. Pearce,	DELTOATES
The state of the s	Fordsville, Silver Creek, Monticello, Westville, Columbia, Westville, Steens Creek, China Grove, Monticello	Georgetown, Columbia, Brookhaven, Fayette Hill, Westville, Silver Creek, Monticello,	Georgetown, Monticello,	Georgetown, Quangulance, Monticello,	Fordsville, Holmesville, Monticello,	Post ONFICES.
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SUBST

Brile Society, deliv Louisvile, on Sunday

et him to aravel in the of the American Bible eccasioned the secession than a younger person, as to detail the events persuaded, bear testim his part, to co-operate giving the gospel to of muth. When truth

The Baptist denom orty years, they have the human race, and I Lord Jesus the entire of God ere now. Th tures, in whole or in p sociates had translated A. D. 1800, when the Sungskirt was the p diligently to the study of the East Indies. consequence of his t guages of India, com increasing and pressi ten presses constanti tions going on under of which sixteen are as we have stated, I engaged in translation East-into language faithfulness of these he testimony, by tw

beloved and devoted the Bible into lang Judson's Burmese v sacred scriptures in sion has undergone ance. All these ve and yet these are th fused to aid in circu nifying to immerse aid in giving them of the Bible in Ber deen, Scotland, and believed to be the of the New Testan one of the hest eve neily were accusto by missionaries sentering, I believe, liberally aiding the ever felt themselv men, to make the ful translations of or concealment, re meinals. When the Butish thron worls." The wo tonmon readers

Courtbudens.

SUBSTANCE OF THE REMARKS.

Nate by Ellier Archibald MacLay in behalf of the American and Foreign
Brill Society, delivered in the course of two Sermons in the Baptist Church in
Louisvile, on Sunday and Wed nesday nights, 22d. and 25th. of January, 1837.

Louisvile, MacLay said that the American and Foreign Bible Society had select-

et him to travel in the West, because having had perfect knowledge of the transactions of the American Bible Society from the beginning, and especially of the causes which occasioned the secession of the Baptists from that institution, he might be better qualified than a younger person, to present the claims of the Society whose agent he was, as well had a younger person, to present the claims of the Society whose agent he was, as well had a younger person, to present the claims of the Society whose agent he was, as well had a younger person, to present the dains of the Society whose agent he was, as well had been successful to evidence a disposition on the person of the section of the spart, to co-operate with Christians of every denomination, in the benevolent work of ging the gospel to the heather. But union ought not to be purchased at the expense of truth. When truth is compromised, union is purchased at a price culpably dear.

The Baptist denomination has been remarkably honored of God. Within the last brty years, they have translated the scriptures into languages spoken by 540,000,000 of the human race, and had union of effort existed among all who profess the name of, the Lord Jesus the entire population of the globe would have been supplied with the word of God ere now. The English and the American Baptists bave translated the scriptures, in whole or in part, into between forty and fifty languages. Dr. Carey and his associates had translated the scriptures in 1815, into twenty-seven languages of Asia. He commenced it in 1793, and finished the translation of the New Testament in Bengalee, A. D. 1800, when the first edition was published. He afterwards discovered that the Sunskirt was the purent lauguage, of all the dialects of India. He applied himself diligently to the study of that language, which is well understood by all the learned men of the East Indies. He translated the sacred scriptures into that language, and in consequence of his thorough acquaintance with it, he found the study of the other languages of ladia, comparatively easy. So that as early as 1813, he writes, that "the increasing and pressing demand for the holy scriptures is so great, that though we have ten preses constantly at work, the demands cannot be supplied. Besides the translations going on under our superintendence, which are now TWENTY-ONE in number, and of which sixteen are in press, we are printing a large edition in Chinese." In 1815, as we have stated, Dr. Carey, this giant of oriental literature, and his associates, were ragaged in translating and printing the scriptures into TWENTY-SEVEN languages of the last-into languages spoken by more than half the population of the globe. To the hithfulness of these translations, the British and Foreign Bible Society have borne am-

ple testimony, by twenty years aiding in their circulation. In addition to this noble work of the pioneers of Bible translations in the East, our bloved and devoted Judson and his associates from the United States, have translated the Bible into languages of the Burmese, Karens, Talings, Shyans, &c. Editions of Judson's Burmese version have been published. Dr. Marshman, too, has translated the sacred scriptures into Chinese, a language spoken by 400,000 000 of people. This verion has undergone three editions, and a fourth is shortly expected to make its appearace. All these ver-ions are acknowledged by all competent judges, to be the very best, adjet these are they which the Bible Societies of Europe, Asia and America, have refused to sid in circulating, because they have faithfully translated baptize by a word sigmying to immerse; and these are the versions for which we appeal to your bounty to aid in giving them to the heathen. During Mr. Carey's life time, eight or ten editions of the Bible in Bengalee, were published. William Yates, who was educated in Aberbeen, Scotland, and who is considered as one of the best classical schollars in India, and believed to be the best Bengalee schollar now living, revised and published an edition of the New Testament in Bengalee-a version believed by all competent judges, to be one of the hest ever made in any language. The British and Foreign Bible Socity formaly were accustomed to grant liberal sums to aid in the circulation of traslations made by missionaries sent out by the Baptist churches of England. Five hundred pounds strling, I believe, were given for every translation they made, besides in other respects berally aiding them to put their versions into circulation. Our Baptist brethren have erer felt themselves bound by the most solemn obligations to God and to the souls of men, to make the inspired language of the bible their only standard, and to make faithto translations of the divine oracles into other languages, without addition, diminution of concealment, regarding other versions only so far as they correspond with the sacred When our common English version was made, King James who then set on Butish throne, commanded the translators not to change "the old eclesiastical orle." The word church he ordered not to be translated congregation, for then the mon readers would clearly perceive that church did not mean the clergy, but the whole



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congregation of believers. Under the class "old relesinational words," baptize was incided, and, therefore, the translators did not feel deconselves at liberty to translate it, and
as they gave the Greek word with an English telephanism; for if the word had been fithfully translated as it ought to have been, to small in the unlearned as well as the
learned, would have known that it did not make to sprinkle. But our Baptist breiner
learned, would have known that it did not make to sprinkle. But our Baptist breiner
engaged in translating the scriptures, were not becaused by the mandates of an earth
engaged in translating the scriptures, were not becaused by the mandates of an earth
hat feeling themselves under the most said obligations to obey Him who had despot, but feeling themselves under the most saled obligations to obey Him who his all authority in heaven and upon earth, they faithfiely translated every word of the dries oracles. Of course in all the verticular language saifying to immerse.

The fact was well known to the managers of the British and Foreign Brite Society from the beginning; for, about twenty years against Rev. Mr. Hughs, Secretary of the institution and also a member of the Boptist Roard of Foreign Missione, at one of the

institution and also a member of the Baptist Bland of Foreign Missions, at one of the incetings of the Baptist Bland, expressed a window the part of a committee of that Bible Society appointed for the purpose, that the Baptist missionaries should transfer the word baptino, instead of translating it. The seject was discussed and the Board manifectured declared that they durst not conceal of part of the truth of God from the attents. Andrew Fuller said that if he were with 20,000 pounds sterling, every dolly of it should be given rather than conceal one word of the revelation from God to man Brother Hughs returned to the committee of the British and Foreign Bible Society, at informed them that the Baptists were conscientibles upon this subject, and would not coninformed them that the Baptists were consciousless upon this subject, and would notes sent to give any part of the word of God to set heathers, in an unknown tongue. It

sent to give any part of the word of God to at heathers, in an unknown tonge. Methis Society continued to aid in the circulations?

The difficulty which occasioned a separative herefore the Baptists and Pedobaptish the fible cause, originated in the East India.

The liber long after our Baptist brethrem to criminal great difficulty in making coverts to sprinkling and in retaining them after the period of great difficulty in making coverts to sprinkling and in retaining them after the period of the sacred scriptures. Some of the converts were unwilling to be sprinkled, and one is when sprinkled, is mingling with Baptist converts, became dissatisfied with this set in the sprinkled, is mingling with Baptist converts, became dissatisfied with this set in the sprinkled, is mingling with Baptist converts, became dissatisfied with this set in the sprinkled, is mingling with Baptist converts, became dissatisfied with this set in the sprinkled, is mingling with Baptist converts, became dissatisfied with this set in the sprinkled, is mingling with Baptist converts, became dissatisfied with this set in the sprinkled. If the Baptist convert the sprinkled is mingling with Baptist and any one will see the sprinkling. But sprinkling is not baptism. "They would do so, and sare enough they would find that the community of the Sott, and of the Holy Gaost," and they would be accordingly immended the Bettish and Foreign Bible Society, see the stage them to allow no more and to be priced for the circulation of those versions of the scriptures in which the word baptizo with the foreign Bible Society, see the stage them to allow no more and to be priced for the circulation of those versions of the scriptures in which the word baptizo with the foreign Bible Society, see the stage them to allow no more and to be priced for the circulation of those versions of the scriptures in which the word baptizo with the foreign Bible Society, see the stage them to allow no more and to be priced for the circulation of those versions of the scriptur exempts in which the word baptize was in then examine how exempty before a recome to their rique! All Greek literator—We make no comment upon this article of any other en for the circulation of those versions of the en for the circulation of those reasons of in-translated immerse. These three men were could possibly be returned from Gorat Bits.

Brothern Yates and Pearce, when they had finished their most excellent version of the New Testament in Bengalee, (a version who is highly commended by many of the not learned possible of India, as well as by the Enfersors in Fort William College, Calcuts, as being vastly superior to any learned possities of India, as well as by the pleasers in Fort William College, Calcula as being vastly superior to any version provided to mapping to the British and Forces. Bible Society, for all in its checulations. I that Society without noticing the request from three ministers above named, wrote a possition to there ascallany in Calcula, that the version was a faithful one, to grant liber with for its publication. Our Baptist brillian, knowing that a communication of this best had been asker-seed to the Auxiliary by ciety in Calcutte, made repeated carminies is its northers, whether the aid reconstructed was to be granted. The subject was partial from these to thus, without par substruct ciety in Calculate. The subject was part in more than the desire answer. In the mean time, the Austrian Subject held a meeting, at which hapter passed a resolution, that "it was inexpediently good aid to any version in which hapter passed a resolution, that "it was inexpediently good and to any version in which hapter passed a resolution, that "it was inexpediently good and in all other respects, merce, was translated improve," however faithful, for the extra free receiving that a later extra free of aid from the Austrian were found by the extra free control of the fairness of its Austrian for the fairness of the fairness of the fairness of its Austrian for the fairness of the fairness o d from these to time, without any satisfac-

An American Periodogness minuter, them Salarisa being friendly to the Reptice, My of them to apoly for and to the American Salaris, saying that there was more flower establishment in America, but that a Demonstrations were by law placed on in the flower establishment in America, but that a Demonstrations were by law placed on in the flower transfer in the Control of the Control of the Research of the Control of the Research of the Control of the Contro comfers; that since the Boatist was the largest declaration in the United State, in had liberally continued d to the dank of the state in the Each of the Society, having been in in e dentinamition in the United States, a

frends from its commer there baptizo was trans ad mistaken the feeling ed in their subsequent Agreeably to that adv he American Bible S A committee of seven p ject under considera t their first meeting, P to to immerse! but af dution, doubtless from versions faithfully man that it was inexpedient ranslated by a word m loard. Elder S. Cone he subject was discuss he committee again n as "that it was inexp their principles to th preamble, was presen During this discussion nerse, nor yet to sprin loard replied, that the as difficult to meet the ty might be deemed ought of us were we rate every dictionary e thought of the cand ered without excepti as asked by the spen and to foster Sectarian as, and yet they all we had no more doub an the dead. Both some profess to questly simil that these call any man doubt not arise from some Does any gentions prians, use it as imp be Greek classics con Micient, let us call an, and the professo resbyterian, and let e not Extend the allege in the world, be same—that the w seeputation as a se suptted this signif lamersion, we te' audid scriptura! his sterion Church, say whole body und of the riter of imme e following ain I me Wirsigs. "It ca

inticein, in to plum Zasculus, "Th dem in water." Carvis. 141be tred by the lancies en who has all of the divine fully rendered

Bible Society eretary of that tee of that Bu e Board unanod from the neg, every dollar m God to man! le Society, and n tongue. Be sts, as before. Pedobaptists in came into the persice of bapti-Some of their gling with Bap Baptist convert y?" Upon be ne of the Father, dregly impersed.

t upon this awfil lent version of the many of the most College, Calcutu British and For officing the reque in Calcutta, that it Our Baptist breththe Auxiliary by of at which ther doings of its Aut-

se to their riques

United States, and har ing been its im

fiends from its commencement, and since that Society had sustained Judson's version there baptizo was translated to immerse, no doubt could be entertained that liberal aid would be obtained from that source. I his good minister little anticipated how widely he id mistaken the feelings which predominated in the members of that Society, as dever-

Agreeably to that advice, in 1835 application was made by Pearce and Yates, directly he Amaican Bible Society. The subject was taken up by the Board of Managers. committee of seven persons, one from each denomination, was appointed to take the ect under consideration . A majority of this committee, in their zeal for sprinkling, t ther first meeting, passed a resolution that our versions were false-in translating bapto immerse! but after reflecting over the business for a night, they rescinded that restion, doubtless from a conviction that the Baptists would be able to demonstrate their erious faithfully made. They then agreed upon another resolution of this import; that it was inexpedient to grant aid for the publication of any version in which baptizo was replaced by a word meaning to immerse!" A report to this effect was presented to the tourd. Elder S. Cone, the only Baptist on the committee, presented a counter report. The subject was discussed at some length, and then referred back to the same committee becommittee again met; annulled their last resolution, and substituted another, which as, that it was inexpedient to grant aid to any version except those that are conformed their prariples to the English version in common use!" This resolution, preceded by preamble, was presented to the Board and discussed for several months.

During this discussion, one of the Secretaries affirmed that baptizo did not mean to imherse, war yet to sprinkle, but he did not tell us what it did mean! The Baptists in the bard replied, that they readily conceded that baptizo did not mean to sprinkle, but said in as difficult wheet the other part of the statement without using language which in socity night be deemed uncourteous, and which we wished to avoid; but what would be bought of us were we to affirm that the English verb to dip did not mean to immerse till every dictionary in the English language gives it that meaning? What then must chought of the candor of our worthy Se retary, when he affirms that the Creek word aptize does not mean to immerse, while every Lexicon in the Greek language, it is beered without exception, gives it this meaning, and many Lexicons give it no other? It is asked by the speaker, were these Lexicous in de by Baptists to answer party purposes atm foster Sectarian peculiarities? Not one of them. They were made by Pedobaptaking is not but the same because peculiarities? Not one of them. They were made by Pedobaptics we had no more doubt that baptizo means to immerse. We stated that the reacher is an one doubt that baptizo meant to immerse, than we doubted that Christ arose in the teacher is an one profess to question the fact whether Christ arose that they are equally true. one profess to question the fact whether Christ arose from the dead, but you will read y simit that these doubts do not arise from a want of testimony to prove that he did; adif any man doubts that baptize means to immerse, it is not for want of evidence but met arise from some other cause. ere placed, wrote ore aid to be givered baptizo was

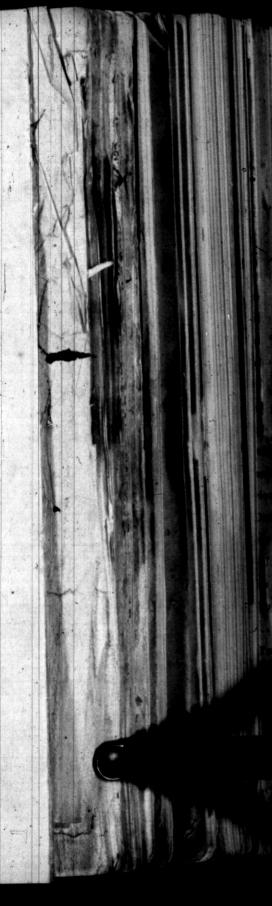
Desany gentleman present, we said, doubt that baptize signifies to immerse! Let in then examine how the word is used by sucred and classic writers in the Greek language. Il Greek literator proves that baptizo means to immerse. No native born Greek evanached any other meaning to the word. Their orators, philosophers, poets and hismans use it as implying immersion and never gave it any other meaning. Not in all e Greek classes can it be found to mean otherwise than to immerse. But if this, be not actent, let us call in the professor of Greek in Columbia Codlege, who is an Episconaas, and the professor of Greek in the University of the City of New York, who, is 4 esbyterian, and let them declare under outh, whether the word baptizo means to immerse Extend the enquiry if you please to every College in the United States, to every blege in the world, and we venture to affirm that the response in every instance would be or same-that the word means to immerse. No Greek professor would be willing to risk reputation as a schollar (independent of all moral and religious obligation) by denying autzo this signification. To all this, no response was made.

lamerson, we te'd them, was allowed to be the practice of the apostolic age, by all mild scriptural historians and critics. John Calvin the celebrated founder of the Preswin Church, says, "that baptism was administered by John and Christ by plunging while body under water." Again, he says, "the word baptizo signifies to immerse, otheritenf immersion was observed by the aricient church." And with him concur following an I many other fearned Pedobaptists.

Wirsing. "It cannot be denied, but the native signification of the words baptein and

minein, is to plunge or dip.19 Lisenus. "The proper signification of baptizo, is to immers", plunge under, overem in water."

Carrs. "The word baptize signifies to immerse, and the rice of infimersion was ob red by the ancient church."



BEZA. "Christ commanded us to be baptized, by which word it is certain immerie

VITRINGA. "The act of lentizing is the immersion of believers in water. This er-

Dn. Campazzal. "The ward baptizein both in sacred authors and in classical, signific

Bossurt. "To baptize spliftes to plunge, as is granted by all the world."

[Had Bossuet been present at our meetings, he must needs have modified his language, as to say, "To baptize signifies to plunge, as is granted by all the world -except one

of the Secretaries of the Aperican Bible Society."]

Dr. Townson. "For what need would there have been of the Baptist's resorting to great confluxes of water, or at Phillip and the Eunuch's going down into this, were it not that the baptism of the one and the other was to be performed by immersion? A very little water, as we know at deep with us, sufficing for an effusion or sprinkling."

VENEMA, "It is without controversy, that baptism, in the primitive church, was administered by immersion into water, and not by sprinkling, seeing John is said to have baptized IN Jordan, and the ere there was much water."

Dr. Mackinger. Jesus submitted to be baptized, that is, buried under the water by John, and to be raised out of it again, as an emblem of his future death and resustant.

Vossius. "That John the Baptist and the Aposiles immersed persons whom they baptized, there is no doubt. It this we read, and they were baptized IN Jordan.—And Jesus, when he was baptized went up straightway OUT OF the water."

Br. TAYLOR. "The cuspin of the ancient churches was not sprinkling, but immersion; in pursuance of the saise of the word in the commandment, and the example of

our blessed Saviour." Dr. Whith. "Because there was much water there, in which their whole bodies might be dipped; for in this banner only was the Jewish baptism performed, by a descent into the water, (Acts 18 38,) and an ascent out of it, (ver. 39,) and a burial in it.

Rom. vi. 3, 4; Colos. ii. Da. Wall. "As to the Manner of baptism then generally used, the texts produced by every one that speaks of class matters, John iii. 23; Mark i. 5; Acts viii. 38; are undeniable proofs that the produced person went ordinarily into the water, and sometimes the Baptist too. We should not know from these accounts whether the whole body of the baptized was put understater, head and all, were it not for two later proofs, which seem to me to rut it CCT OF QUESTION. Onc. That St. Paul does twice, he an allusive way of speaking, call baptism a BURIAL. The other, The custom of the Christians in the near secretaing times, which being more largely and particularly delivered in books, is known as have been generally or ordinarily, a TOTAL IMMERSION? SION."

ARCHEISHOF TILLOTSON "Anciently, those who were baptized were immersed and gurked in the water, to represent their death to sin; and then aid rise up out of the water, to signify their entrance up in a new life.—And to these customs the Apostle alludes,

Dr. Samure Clarke. We are buried with Christ by baptism, &c. In the primitive times the manner of bactizing was by immersion, or dipping the whole body into the water. And this manner of doing it was a very significant emblem of the dying and rising again, referred to by S. Paul in the above mentioned similitude."

Dr. Doddruge. "Bused with him in baptism. It seems the part of candor to Rom. vi. 2-6.

Confess, that here is an all is on to the manner of baptizing by immersion."

DEVLINGIUS. "It is manifest that while the apostles lived, the ordinance of baptism was administered—not by crinking but by immersion."

Bislop STILLINGFLEET. "Rises and customs apostolical are altered—as dipping in

Mr. J. Ment. "There was no such thing as sprinkling used in haptism, in the Apog test days, nor many ages after them."

Venema. "It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling."

Altamannus. "In the Countrive church, persons to be baptized were not sprinkled, but entirely immersed in water."

But immersion did not die vient the apostles. It continued to be practised by all Christians for a parads of thirteen centuries. This can also be established by the mount of wo or three Podobaptist witnesses. Hear the language of Dr. Whithy in his exposition of Receivers.

DR. WHITTHE ... "It being so expressly declared here, and Colos. ii. 12, that we are re-

to a conformity wit ing religiously obse approved by our Chur age from the author being that which the I it were to be wished, permitted, as of old, i

And with Dr. Wh Bossuer. "We a Rituals, that for TH dministered through STACKHOUSE. "S ued (as much as

We referred also t lowed to be one of t to immerse, and that fourteenth century; but as corrupt as was kling, but merely sai the renowned author John Calvin and his the first that ever en number of men wer ded to Geneva; and bed the sentiments Scotland with John into that country. Queen Elizabeth. minster, in 1643, it tained or springling twenty-five for sprin larity of Dr. Light

The Baptists also where the power of tions of Christians from Popery, immu quote from Wall's and received the t ALL other Christi that do now, or form rily baptize their in this custom till aft eighbor nations, a Christians in the wo DID DIP-in the three main parts part of Europe, as Europe are compre Walachia, Molda pess of country w

The Baptists sta acquainted with cl not disputed at the It was objected

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Robinson, in mon on this subj not affirm that th at the devil [of Parliament." ead of the chu British law, in d

w to a conformity with his death, by dying to sin, being taken hence; and this immersion king religiously observed by ALL CHRISTIANS FOR THIRTEEN CENTURIES, and approved by our Church, and the change of it into sprinkling, even without any allowacce from the author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished, that this custom might be again of general use, and aspersion only permitted, as of old, in case of the Clinici, or in present danger of death." And with Dr. Whitby, concur two other eminent Pedobaptists.

Bossuer. "We are able to make it appear, by the acts of councils, and by ancient Rimals, that for THIRTEEN HUNDRED YEARS, baptism was thus [by immersion]

administered throughout the whole church, as far as was possible."

STACKHOUSE. "Several authors have shown, and proved—that this immersion con-med (as much as possible) to be used for THIRTEE HUNDRED YEARS after

We referred also to the Edinburgh Encyclopedia, edited by Sir David Brewster; (allowed to be one of the bests chollars of the age;) he states "that the word baptize means to immerse, and that immersion was practised by all Christians until the beginning of the fourtesath century; that the council of Ravena, held in 1411, first sanctioned sprinkling;" but as corrupt as was the church of Rome, whose council this was, it did not enjoin sprinkling, but merely said it was admissible. It was also stated on the authority of Dr. Wall, the renowned author of the History of Infant Baptism and a Pedobaptist dignitary, that John Calvin and his associates in Geneva who formed the first Presbyterian church, were the first that ever enjoined sprinkling." We also proved by Sir David Brewster, that a number of men were driven by persecution from Great Britain, mostly Scotchmen, who fled to Geneva; and while there renounced the authority of the Pope, and greedily imbi-bed the sentiments of that famous and learned man, John Calvin. They returned to Scotland with John Knox at their head, A. D. 1559, and first introduced sprinkling into that country. From Scotland it made its way into England during the reign of Queen Elizabeth. But when the Presbyterian Confession of faith was adopted in Westminster, in 1643, it was put to vote in that assembly whether immersion should be retained or springing be substituted in its place. Twenty-four voted for immersion and threnty-five for sprinkling .- This small majority was gained by the great personal popularity of Dr. Lightfoot, who gave the casting vote in favor of sprinkling.

The Baptists also stated to the Board, that it was notorious that in all countries where the power of the Pope of Rome was never admitted, and among all denominations of Christians who did not acknowledge their descent either directly or remotely from Popery, immersion is now, and has always been practised! To prove this, we quote from Wall's History of Infant Baptism, (for which work he was dubbed D. D. and received the thanks of the whole clergy in convocation.) He says, "And so do ALL other Christians in the world except the Latins. All those nations of Christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling; and though the English received not his custom till after the decay of popery, yet they have since received it from such neighbor nations, as had begun it in the time of the Pope's power. But ALL other Christians in the world, who never owned the Pope's usurped power, DO, AND EVER DID DIP-in the ordinary use. "-"And if we take the division of the world from the three main parts of it, all the Christians in Asia, all in Africa, and about one third part of Europe, are of the last sort, (i. e. practice immersion;) in which third part of Europe are comprehended the Christians of Gracia. Thracia, Servia, Bulgaria, Roscius, Walachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if coldness of country will excuse, might plead for a dispensation with most reason of a.y."

The Baptists stated that these facts were matters of historical record which no man acquainted with church history dare deny, which no man of truth can deny, they were

It was objected by one of the Secretaries, that our versions were sectarian. This on the part of the Baptists, was solemnly denied. They stated that no version could be sectaran which was faithful to the original, and unless, therefore, God had given us a not disputed at the time.

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^{*} Robinson, in his History of Baptism, states that Dr. Lightfoot preached a ser-mon on this subject before the British Parliament; in which he said "that he would not affirm that the consciences of men ought, TO BE BOUND, but gave it as his opinion hat the devil [of immersion] should be DRIVEN OUT OF their consciences by an act of Parliament." So, by the King, who is acknowledged by the British public to be the head of the church, and by Parliament, sprinkling was made a part and portion of British law, in direct opposition to the law of Christ!

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Again it was unged, the other decommendations could not use our refraient. The his ties replied that in regards this matter there could be hitle or no difficity. The Roman Catholics can use our versions. In their chatechism sanctioned at the council of Trint, they say that "into rison, pouring or sprinking is valid baptiam." They me that immers in first, as he as the preference.

The Episcosalitans can be our versions, for whatever may be their practice, they alone to the present in their Kubelt, "immersion except in cases of weakness or schues," The Dutch Church can a set our versions, for they translate baptino in their bible, by a word which means to do a and in their directory for worship they enjoin that the st, jest for baption "shall be ispect into water, or be sprinkled." They give the preference to dup by mentioning their caver to the present day, they immerse or sprinkled the opposit of the canculatat and John Wesley, their founder, says, that baption means to tunnerse. Quakers can see our version, for the principal writers in that denominate declare that the word mean to tunnerse, and that sprinkling is not baption at all. The Presuyterians, it is true, and find some difficulty, for they enjoin sprinkling exclusively, has at they are as equally as ideal now as when they adopted their Confession of Prink it 1855, we have one dail of the own as when they adopted their Confession of Prink it 1855, we have one dail of the in our favor, and if the other half can conscientionly say that baption does not be made in our favor, and if the other half can conscientionly say that baption does not be made in our favor, and if the other half can conscientionly say that baption does not be made to be a for their statements. The Greek Course in all its braches, can use our versions for they declare that the word means to innurerse and on some many processes of the coal for their statements. The Greek Course in all its braches, can use to be version, there exist the

the state of the state of the species of the objection, but replied that we had no hard in making our English version. All was made for us by Episco, alians, and though we consider it in the main an excellent version, wet we believe that great injustice has been due to the main of God, by a recenting the true meaning of baptism from the unlearned, who are the mass of the familiarities. But the day may come, and perhaps is not the tast, when the Baptist Epismination will give a version in the English language, wherein the version will be familiarities will give a version in the English language, wherein the version will give a version in the English language, wherein the version will give the truth, it whole truth, and questing by the truth, what the unlearned as well as the lumination.

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The Baptists stated us two place assisted in the circulation of the Seneta version, made by a Polylappite, which the which bapting is translated to spreadle. You have published by Morroom to Augustation in which instead of bapting, he has it, "I perior

Application in which instead of baptime, he has it, "I period watering curemony upt you!" On as Mr. Aberd says he has it, "I make" awak upon you?" He much well have translated it, "I count a goose upon you!! You have voted \$1000, to calculate the Russian and Stigrounday versions, in which bepting a prisher translated not causificered, but thrown out of the Bible alregation of and in a classic configuration. (and create, or so that Matthew til. Il, mails, "I indeed creat which waster unto repulsations?" Verses 13, 14, &c.—"Then connects Jesus from Galer to Jupilan unto Junia 20 be crossed of him. But John freducte him, saying, I have
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Constendom, which are translated precisely on the same principles of our versions, so far as baptism is concerned. In every ancient oriental version, baptize is tran slated by aword signifying to immerse. The old Syriac, or Peshito version, which was made as early as the beginning of the second century; and in the very country where the Aposties lived and wrote, and which is allowed to be one of the most accurate translations of the New Testament extant, renders baptizo amad, which all authors who know any thing about it, say, it means to immerse. The Assyrian or Ethiopic version, also very ancient, translates it in the same way. The ancient Armenian version, made at the close of the fourth or the beginning of the fifth century, renders baptizo immerse. The version in the dialect of Upper Egypt, cailed the Sahadie version, made in the beginning of the second century, renders the word in a similar manner. The same is true of other eastern versions, some not so ancient as the above, and others quite modern, such as the Amharic, modern Armenian, Georgian, Arabic, Persian, Turkish, Tartar, &c., in all which the word baptizo is translated by a word equivalent to immerse. Of the Western Protestant versions, whenever the word is not transferred, or omitted as in the Russian, baptizo is translated to immerse, to dip: as in the Gothic, the German, the German-Swiss, Jewish-German, Belgian, Danish, Swedish, Welsh, &c. If you exclude our versions, said the Baptists, you must exclude these also; for we have not sinned

They felt the force of these remarks, and accordingly modified their resolution by an amendment, and it now says: "it is inexpedient to grant aid to any version of the scriptures, unless conformed in its principles to the English version in common use, at least so far that we may use them consistently in our communities and our societies.". This was a dernier resort to help them out of a dilemma, by enabling them to circulate versions in which baptizo was rendered immerse. They have now only to say, we can consistently use Luther's translation in our communities and societies, and straightway it becomes expedient to circulate it, and yet in that version baptizo is translated to dip! So they can say, and so they do say of all the versions made by the Pedobaptists who translate the word as we do, and yet they refuse to circulate our versions because they could not consistently use them unless they conform them in principle to the English version in common use! It is quite expedient to circulate and they can use quite consistently, versions made by Pedobaptists which inculcate immersion, but it is quite inexpedient to circulate, and its would be very inconsistent in them to use in their communities and societies, similar versions made by Baptists! We told them that this was departing from original principles, which were to circulate among other nations, as much as possible, the scriptures in the most faithful version that could be procured. What more faithful version, we asked, have you in Burn ese, than Judson's? or the Bengaice than Yites? You have none; and by what constitutional principle, then, can you refuse to

But in vain did we remonstrate, argue and entreat. They had the numbers on their side, and they passed the resolution by a large majority! Thus cut off from all possibility of participation in their funds on consistent principles—our versions condemned, or at least a publication of them refused peremptorily, while others of similar principles We tol them, that the Baptists had liberally contributed to the funds of the Bible Society-tout they had ever been its warm friends, and they doubtless thought that their versions would be circulated, especially when they were acknowledged to be the most faithful versions in the language of the people among whom they were to be circulated. Two of our brethren have bequeathed you \$45,000, and the Baptists have contributed at least \$150,000 to your funds, which you cannot believe they would have done had they supposed for a moment that you would deny aid in circulating such versions as Carey's Judson's. Yates' Marshman's, &c., and that you would choose to see the almost countless millions of inhabitants for whom those devoted men of God so arduously labored, deprived of the sacred scriptures, of all knowledge of the true God, rather than aid in the publications of versious among them in which baptizo is faithfully translated! All we ask of you then, said we, is, that since the partnership is dissolved, you grant us a fair proportion of the diyidends. We have long acted together. Our money was thrown into common stock. We hoped to have derived equal benefit with you from it. We joined with you, believing this would be the case. You have heretofore aided us; you now refuse to do so; you have introduced other principles than existed in the original compact, and according to all mercantile usage and to every notion of justice, we are entitled to our portion of the stock in trade. If we choose hereafter to join with you on your new principles, we can do so; if not, and we find it to our interest not to do so, we can set up for ourselves. This proposition, so evidently founded in justice and in right, was likewise rejected!!! We protested against their proceedings, and wished to enter our protest upon their terfords, they refused to admit it and treated it with contempt!

sectarian bible, our versions were not sectarian.

Again it was urged, that other denominations could not be our versions. The Brotists replied that in regard to this matter there could be little or no difficity. The Roman Catholics can use our version. In their chatechism suctioned at the council of Trent, they say that "immersion, pouring or sprinking is valid baptism." They men-

Trent, they say that "immersion, pouring or sprinking is a do doptism." They mention injuners in first, as having the preference.

The Episcopalians can use our versions, for whatever may be their practice, they enjoin to the present in their Rubric, "immersion except in quality of weakness or sickness." The Dutch Church can use our versions; for they translate shaptizo in their bibles, by a word which means to dip, and in their directory for worship they enjoin that the subject for baptism "shall be dipped into water, or be sprinks." They give the preference to dip by mentioning it hust, and as corresponding with their own translation of the word in their Bibles. The Methodists can use our versions for it is well known that from the commencement of their career to the present day, bey immerse or sprinkle at the option of the candidate; and John Wesley, their founds a says, that baptizo means to immerse. Quakers can use our version, for the principal gaters in that denomination declare that the word means to immerse, and that sprinkling in not baptism at all. The Presbyteriane, it is true, will find some difficulty, for they entire subjects on of Faith in 1643, we have one half of them in our favor, and if the other half can conscientiously say that baptizo does not mean to immerse, they are at libert to give their own explanations, being responsible to God for their statements. The cake Church in all its branches, can use our versions, for they declare that the word the subject in little to give their own explanations, being responsible to God for their statements. The cake Church in all its branches, can use our versions, for they declare that the word the subject in the main and the control of the control of their control of

know the will of God and their duty.

The Baptists stated that you have aided in the circulation of the Seneca version, The Baptists stated that you have aided in the circulates of the Seneca version, made by a Pedobaptist, in which the word baptizo is translated to sprinkle. You have published Dr. Morrison's translation in which instead of bay ac, he has it, "I perform a watering ceremony upon you!" Or, as Mr. Abeel says his has it, "I make" a wash upon you!" He might as well have translated it! "I roast a toose upon you!! You have voted \$1000, to circulate the Russian and Sclavonian ersions, in which baptize is neither translated nor transferred, but thrown out of the Bible altogether, and its place supplied by the word "to cross?" so that Matthew iii. It, reads, "I indeed cross you with water unto repentance?" Verses 13, 14, cc.—"That cometh Jesus from Galilee to Jordan unto John, to be crossed of him. But John is bade him, saying, I have need to be crossed of thee, and comest thou to me?"

And Jesus, 16: "He need to be crossed of thee, and comest thou to me? meed to be crossed of thee, and comest thou to me!

when he was crossed, went up straightway out of the water? Mark xvi, 16: "He that believeth and is crossed shall be saved. John iff. 23; "Sid John also was crossing in Enon, near to Salem, because there was much water there said they came and were crossed?" Luke xi. 38; "And when the Pharisee saw it is a marvelled that he had not first crossed himself before dinner!!" We told them that they had published Roman in the common of Popers. The instance, the Spanish man Catholic versions containing all the dogmas of Popery. For instance, the Spanish version, in which the word repentance is displaced by the human invention, "do penance!" I once requested an intelligent Spaniard who visites me in my study, to give me the true meaning of the word substituted for repentance is the Spanish bible. He replied, it "means to eat no breakfust—very little diametr—page is not lie in the bed but on the floor, and whip yourself! whip yourself!! You are willing to aid in publishing these crossing versions, and these whipping arisions, but you are unwilling to circulate those versions of ours whose only fault to allow, is that the word baptizo is translated immerse, or, perhaps because they were to aslated by Baptists!

If you pass these resolutions, we said you will exclude us or is true, but we will not be alone; for you will thereby cut off more than one half of a Photography.

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estendom, which are translated precisely on the same principles of our versions, so fir as baptism is concerned. In every ancient oriental version, baptize is tran slated by sword signifying to immerse. The old Syriac, or Peshito fersion, which was made as early as the beginning of the second century; and in the very country where the Aposfis lived and wrote, and which is allowed to be one of the most accurate translations of the New Testament extant, renders baptizo amad, which all authors who know any thing about it, say, it means to immerse. The Assyrian of Ethiopic version, also very ancient, translates it in the same way. The ancient Armenian version, made at the close of the fourth or the beginning of the fifth century, renders baptizo immerse. The version in the dialect of Upper Egypt, cailed the Sahadic version, made in the begin-ning of the second century, renders the word in a similar manner. The same is true of other eastern versions, some not so ancient as the above, and others quite modern, such as the Amharic, modern Armenian, Georgian, Arabic, Persian, Turkish, Tartar, &c., in all which the word baptizo is translated by a word equivalent to immerse. Of the Western Protestant versions, whenever the word is not transferred, or omitted as in the Russian, baptizo is translated to immerse, to dip: as in the Gothic, the German, the German-Swiss, Jewish-German, Belgian, Danish, Swe lish, Welsh, &c. If you exclude our versions, said the Baptists, you must exclude these also; for we have not sinned

They felt the force of these remarks, and accordingly modified their resolution by an amendment, and it now says: "it is inexpediant to grant aid to any version of the scriptures, unless conformed in its principles to the English version in common use, at least so far that we may use them consistently in our communities and our societies.". This was a dernier resort to help them out of a dilemma, by enabling them to circulate versions in which baptizo was rendered immerse. They have now only to say, we can consistently use Luther's translation in our communities and societies, and straightway it becomes expedient to circulate it, and yet in that version baptizo is translated to dip! So they can say, and so they do say of all the versions made by the Pedobaptists who translate the word as we do, and yet they refuse to circulate our versions because they could not consistently use them unless they conform them in principle to the English version in common use! It is quite expedient to circulate and they can use quite consistently, versions made by Pedobaptists which inculcate immersion, but it is quite inexpedient to circulate, and it would be very inconsistent in them to use in their communities: and societies, similar versions made by Baptists! We told them that this was departing from original principles, which were to circulate among other nations, as much as possible, the scriptures in the most faithful rersion that could be procured. What more faithful version, we asked, have you in Burn ese, than Judson's? or the Bengaice than Yates! You have none; and by what constitutional principle, then, can you refuse to curviage them?

But he and did we remonstrate, argue and entreat. They had the numbers on their side, and they passed the resolution by a large majority! Thus cut off from all possibling of participation in their funds on consistent principles—our versions condemned, or at seast a publication of them refused peremptorily, while others of similar principles was axionsively circulated, by the Society, we made our last appeal to their justice.-We tall them, that the Baptists had liberally contributed to the funds of the Bible Society-mat they had ever been its warm friends, and they doubtless thought that their versions would be circulated, especially when they were acknowledged to be the most faithful reisions in the language of the people among whom they were to be circulated. Two of our brethren have bequeathed you \$45,000, and the Baptists have contributed at least \$150,000 to your funds, which you cannot believe they would have done had they supposed for a moment that you would deny aid in circulating such versions as Carey's Judson's Yates' Marshman's, &c., and that you would choose to see the almost countless millions of inhabitants for whom those devoted men of God so arduously labored, deprived of the sacred scriptures, of all knowledge of the true God, rather than aid in the publications of versions among them in which baptizo is faithfully translated! All we ask of you then, said we, is, that since the partnership is dissolved, you grant us a fair proportion of the dividends. We have long acted together. Our money was thrown into common stock. We hoped to have derived equal benefit with you from it. We joined with you, believing this would be the case. You have heretofore aided us; you now refuse to do so; you have introduced other principles than existed in the original compact, and according to all mercantile usage and to every notion of justice, we are entitled to our portion of the stock in trade. If we choose hereafter to join with you on your new principles, we can do so; if not, and we find it to our interest not to do so, we can set up for ourselves.-This proposition, so evidently founded in justice and in right, was likewise rejected!!! We protested against their proceedings, and wished to enter our protest upon their records, they refused to admit it and treated it with contempt!



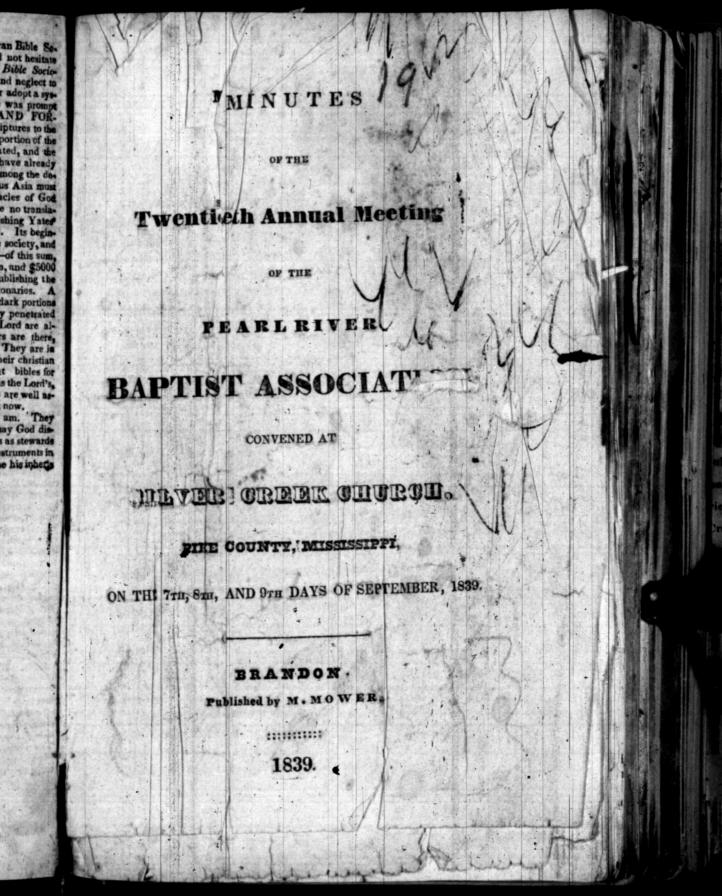
We were now driven to the alternative of either abandoning the American Bible Seciety, or of abandoning our principles—of abandoning trues. We could not hesitate long as to which of those courses to adopt—we abandoned the American Bible Society. The question now arose, shall the Baptists desert their essionaries, and neglect to aid them in the important work of giving the word of God to be nations, or adopt a system of operations themselves? On this subject the action of the Baptists was prompt and worthy of them. They immediately formed THE A ERICAN AND FOREIGN BIBLE SOCIETY, the object of which is to give the Baptists was prompt nations in the most faithful version which can be procured. In a large proportion of the heathen world, such versions, I have shown you, are now read to be circulated, and the Baptists must do it, or the work will not be done at all. These versions have already been circulated to some extent, and they have awakened a spire of enquiry among the deluded worshippers of stocks and stones. The perishing million of idelatrous Asia must look more especially to the Baptists for the sacred scriptures. A wire at one and have luded worshippers of stocks and stones. The perishing million of idelatrous Asia must look more especially to the Baptists for the sacred scriptures. So us the oracles of God in many of their languages, are committed. Our Pedobaptis friends have no translations equal to ours in Asia.—They have asked of us the liberty of publishing Yates version, by transferring the word baptizo. Our society is yet in its infancy. Its beginning has been auspicious. I have just seen the first quarterly poort of the society, and it appears that there have been already paid into the treasury 43,397,56;—of this sum, \$2,500 have been appropriated for the publication of Yates? He galee version, and \$5000 for the Baptist General Convention of the United States, assist in publishing the translation made by our beloved Judson and others of our evoted missionaries. A great and noble enterprise is, therefore, presented to you—to infinite the dark portions of the earth by the light of God's word. Its rays of livid light have already penetrated the profound midnight of superstition and idolatry. The laters of the Lord are already in the field. Judson, Wade, Kincaid, your own Rob its, and others are there, prepared to diffuse the bright intelligence which the Bible along can give. They are in a strange and foreign land, truly pulgrims in the earth; a it is to their christian a strange and foreign land, truly pilgrims in the earth; at it is to their christian friends in this country they must look for assistance to enable them to print bibles for the vast multitude of idolaters, that surround them. It is a great work, but it is the Lord's, and will be accomplished. He has sustained and blessed it hit grap, and we are well as-

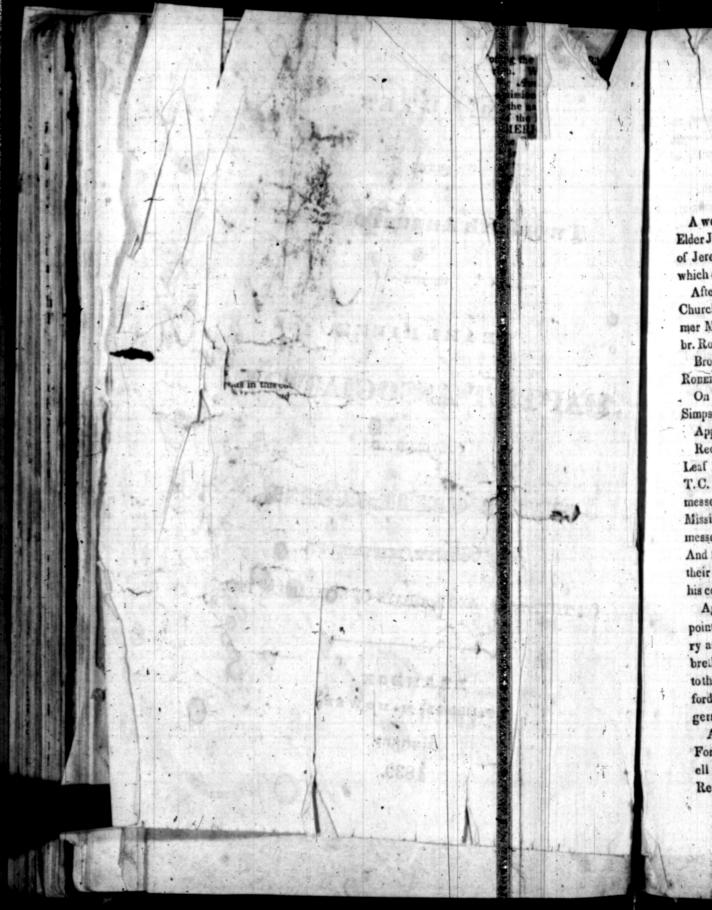
and will be accomplished. He has sustained and blessed it his tro, and we are well assured from the indications which are daily received, that he will not forsake it now.

Such are the objects and such the claims of the Society, toose agent I am. They appeal to your prayers, to your sympathies, and to your liberally. And may God discovered the such as appeal to your prayers, to your sympathies, and to your liberacy. And may God dis-pose us all to enter with singleness of heart upon the work he is assigned us as stewards of his house; and may he so bless our endeavors as humble are unworthy instruments in edily become his inhers his hands for the spread of the gospel, that the heathen may

suce indeed, and the uttermost parts of the earth his

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SATURDAY, SEPTEMBER th, 1839.

A well adapted discourse was delivered, at 11 o'ck, A. M., by Elder Jesse Crawford, founded upon the 3rd chaptered 15th verse of Jeremiah,—"And I will give you pastors according to my heart, which shall feed you with knowledge and understanding"

After a recess of half an hour, the delegates from the several; Churches convened in the meeting house, and brother Powd, the for is mer Moderator, called the meeting to order; prayer being made bor. Robertson.

Brother JESSE CRAWFORD, was chosen Moderator, and br. lon muel. Robertson, jr. Clerk.

On petition, by letter and delegates, the church at Palesiny. Simpson County, was received into this Association.

Appointed br. Barnes, assistant clerk. to the

Received corresponding communications as follows:—Fror Leaf River Association, a letter by the hands of br. George Daysocia-T.C. Hurst. From the Mount Pisgah, a letter by the hands ributed messengers, brethren William Denson and Cader Price. I and his Mississippi, a letter and package of minutes, by the hands hat our messengers, Zacheriah Reeves, Shadrach Coaker, and Howallowed And from the Union, a letter and parcel of minutes, by the their messenger, James Thigpen, jr.,—and have to regret the spasition his colleagues, Samuel Thigpen, and William Allen.

Agreed to continue correspondence with sister association the low pointed br. Robertson to write to the Mississippi; brethrenemedy this ry and Magoe, mesengers. Br. Fortenberry to write to, as soon as brethren Crawford and Fortenberry messengers. Br. Br. to the Leaf River; brethren Sandifer and Hall, messengersoen annuford to write to the Mt. Pisgah; brethren Powell and Mu constitute a the business.

Appointed the fillowing committee, viz: On preaching, and in be-Fortenberry and largee. To arrange the business—Rissary for proell and Crawford. To revise the Circular—Robertsonoint their own Reeves. On finance—Mikell, Murray and Barnes. officers and agents, frame their own bye-laws, and meet, upon their own adjournments.

They shall keep a regular and faithful Record of eir proceedings, and make a full report thereof to this Association, anually. They shall e subject to such instructions as they may from some to time, receive form this Association. The number of members of said Board, shall not be less than nine, or more than forty; one half of whom shall be sufficient to form a quorum for the transaction of business. At luast two thirs of the whole number shall be members of the Baptist Church, in

Resolved further, -- That no person shall be exployed as a regular teacherin the male department, who is not in good tanding as a member of the Baptist Church.

Resolved further, -- That said institution shall not be confined in the course of intruction, to any one branch of learning but it shall be for general literary purposes.

Resolved Jurther,—That said Board of Education shall hold their first meeting Mephzibah, on Friday before the second Lord's day in

Rosolved futher,—That the following five persons, viz: James Powell, William Barnes, William Fortenberry, W. am Coney, and Ceristian Farr, biappointed a Committee to select suitable scite for said institution; who shall meet at Ebenezer, on Fride before the first made the selection they shall report to the Board of Hacation; if they approve the choice, the location shall be permanent; not, the Board ever manner they may deem best, to select an eligible scite for said Seminary.

Brothers Robertson, Poweil, and Coney, were appointed a Committee to nominate thirty-one persons, who will compose the Board of Edu-

Said Committee having withdrawn, returned and reported the following, to wit: Jesse Crawford, Wm. Fortenbesry, Wm. Soney, William Simmons, Sherwood Gray, Jefferson Love, Wm. Elsey, Fleet Magee Christian Farr, Wm. Smith, James Steen, Jesse Massell, John B. Lowe, Daniel Salley, Wm. B. Chandler, James Powel, Sen., John J. Sen., John J. Mylie Shite, John J.

Mikell, Bi ell, Irvine Rushing, Which Brother

NORVELL

Mikell, Bird William, Wm. Barnes, Matthew B. Cannon, Cader Mitch. ell, Irvine Scarborouth, Isaac Brakefield, Etheldred Owens, Claiborne t, upon their Rushing, Henry C. Jennet, Fort Allford, Needham Blount. edings, and Which report was agreed to. Brother Davis offered prayer, and the Association adjourned. They shall JESSE CRAWFORD, Moderator, me, receive Board, shall NORVELL ROBERTSON, Clerk. shall be suft luast two Church, in a regular as a memred in the all be for old their day in : James ey, and scite for he first Il have if they Board whatr said mmit-Eduollow iliam geo B. ohn n J,

The Min es they rep DEAR BI pecially wh pects and de and imparti pleasing, an just emergi thousand ye tension of th been offered The blessin that he will to future eff attain a mor has engaged of the Churc son with wh your prayer of these des we would ca condition of In consideri ing all who Christians,

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Copials, Ebenezer, Fair River, Fair River, Friendship, Gallilee, Hebron, Hephribals, Hepwell, Little River, Mount Zion, Mount	Antioch, Bogue Chillo,	Сирвонея.
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Christian Farr, W. HALL, J. T. More, W. Barnes, W. Gardner, V. Carlisle, G. C. Maxwell, ALEXENDER MURRAY, N. ROBERTSON, C. Mitchell, David Laughton, J. SAOEIGER, J. Barnes, No Representation, G. Gill, H. Jordan, F. WALKER, J. MURRAY, J. Simmons, W. Simmons, W. FORTENBERY, W. MAGEE, Nathan Sanders, J. Powell, J. Bishop, Fort Alford, E. Owens, J. Fortenberry, W. Kent, C. Rushing, John Smith, C. Rushing, J. Barron, W. Welch.	W. Calle, R. Burns,	DELEGATES.
Georgetown, Orangeburg, Monticello, Brookhaven, Georgetown, Columbia, Brookhaven, Silver Creek, Monticello, Fordsville, Silver Creek, Monticello, Fordsville, Silver Creek, Monticello, Fordsville, Silver Creek, Monticello, Columbia, Westville, Columbia, Westville, Columbia, Georgetown, Georgeto	Fordville	Post Offices.
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OIROULAR LETTER.

The Ministers of the Pearl River Baptist Association, to the Churches they represent—present their Christian love.

DEAR BRETHREN:-The present aspect of the Church of Christ, especially when viewed in relation to its past history, and future prospects and destiny, is calculated to produce in the mind of a considerate and impartial Christian, very interesting and lively emotions-some pleasing, and some the reverse. At one view, we see the Church, but just emerging out of that wilderness to which she fled; more than a thousand years ago. And the promised prosperity and universal extension of the Gospel, seem almost a new thing. Many prayers have been offered up, and some exertions have been made in this behalf .-The blessing of God on our labors, hitherto, in prayer; is a sure pledge that he will fulfil his promise, in giving ultimate and complete success to future efforts. The Church has also been praying that she might attain a more perfect state. And in accordance with these desires, she has engaged in the work of purifying herself, so that the present state of the Church, we think, exhibits a pleasing and encouraging compari, son with what it was only twenty or thirty years ago. While we hope your prayers and endeavors will be directed to the further advancement of these desirable objects, there is yet another point of view in which we would call upon you, on this occasion, to contemplate the preset condition of the Church. We allude to the unity of the whole Churt. In considering which we shall speak of the Church Spiritual-embeing all who love our Lord Jesus Christ in sincerity; that is, all ue Christians, wherever they be, or by whatever name they are called

The Church of Christ is emphatically called one: "My undefil is but one." Though it consists of many members, it is one body. Thugh built of many living stones, it is one temple. "There is one bod and one spirit, even as ye are called in one hope of your calling; one ford, one faith, one baptism; one God and Father of all!" We find it be a prominent feature in every Scriptural representation of the thurch, that she is but one. With what holy fervor did the Lord Jeus pray to his Father, that his people might all be one. We have one great Father, one Savior, one Sanctified. We have one faith, one lope, and

are one in flesh and spirit. All are called by ame grace, all redeemed by the same blood, and all will surround see same Throne in glory. We are all subjects of the same hopes, the same fears, tho same temptations; are bound by the same obligation and have the same prospects in view-and certainly ought to keep unity of the spirit in the bond of peace. We have one Bible, and should one be of Luther, one of Calvin, and one of Wesley? Why tone a Missionary. and one an anti-Missionary? As Christ is not delid, why should his disciples be divided? That the Church should be torn asunder, and the lovers of Christ separated from each other, thementable. Such divisions are unnatural, unscriptural, and wholly checessary. God, in his providence, so ordered it, that the soldiers suld not break the legs of Jesus, with those who suffered with him, because a bone of him should not be broken. And is it not mournful to this mystical body dismembered and disunited, as at present? It was not so in the beginning-neither will it be so at the end; why then, it so now? While such laudable and successful efforts are making for the extension of the Church, and for the holiness of God's House, ough ere 'not to be coresponding endeavors to restore the unity and un sal fellowship of fod's spiritual fraternity? And of what are the walls of partition ther? True, there mposed, which separate God's children from each se some things pertaining to the Church, we do specienciously bethe essential to Church fellowship; and there are others which we this are not. Those things, therefore, which are sential to Church fellwship, are such as are essential to a Church a Christ. The Apostle could not have the Churches to exclude the that were weak .-Sone observed particular days; others disregard them; some were consiencious in the use of certain meats, others dived their liberty. Som Churches communicated supplies to the Assile, while he was preading abroad; others neglected him. And a sough the Apostle declard what was duty, yet this created no division the Churches.

We have already said that those things which are essential to Church fellowaip, are such only, as are essential to a Church of Christ. God will no more cast away his Church, because of implications in her militant character, than he will disinherit one of his course of the imperfections of his moral nature. Hence it is possible for an individal, congregation, or Church, or a whole denomination of Christians, to

need that or body, m On the oth those bodie essential, sary to th led the Chi all the attr acter which then, wha to entitle t We suppos produce a will then That in po serve invi what Chri ics, and sh a want of main, his some thing which nev clestastica Gospel, th circumstar tion; -but is, that it is tablish div requires it could be n

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need that things wanting, should be set in ordered yet such Circa at a do or body, may possess every essential attribute Churches of Christ. On the other hand, it is possible for them to Christians, among those bodies of professors, which, as a body, may t lack some of those essential, fundamental and paramount requisit which are necessary to the Church of Christ; and therefore, cnot properly be called the Church of the Lord Jesus Christ, becausey do not possess all the attributes which are essential to constitute at distinctive character which would entitle them to be so denomined. Let us enquire, then, what is essentially necessary in any congration or body of men, to entitle them to the appellation of a Church of Lord Jesus Christ? We suppose, as matter of course, that the meners of such a body produce and maintain suitable evidence of Chrian character; and it will then remain that they bold the fundamentaloctrines of Christ --That in point of polity they be governed by his is; and that they preserve inviolate, his institutions. They who fil short essentially of what Christ requires, or exceed the limit, are chacterized as Scismatics, and should be treated accordingly. But the may be in a Brother, a want of clear understanding in some points of ctrine, and yet in the main, his faith may be sound. One body of Castians may deviate in some things of minor consideration from the put primitive discipline, which nevertheless, are not subversive of the dical principles of Ecclesiastical Government. Or in the observance the ordinances of the Gospel, there may be a a want of exact conformty in matters merely circumstantial, though not affecting the nature r design of the institution; -but none of these should be a bar to fewship. Our position is, that it is in those things only, which are essitial, that we may establish divisional lines. And in differences of his character, necessity requires it, for on other principles there migt be a union, but there could be no fellowship. We think also, that its course is fully sustaintained by the New Testament.

Thus we are brought within view of a crtain point; and a point which may be thought difficult of attainment; namely: what is essential, and what is not so! Without attempting to decide this question here, we would first inquire if there is no principle to which we can refer, and which will guide us to a correct decision? The Holy Scriptures, we think, are entirely adequate to the solution of every important

are one fliculty. They are the supreme guide, a sufficient and we humbry conceive, a plain directory. Their supremacy sufficiency, we believe, are acknowledged by all Christians. To set therefore, that the fundamental doctrines of faith, are propounded thing understanding in language so obscure as to leave them under the or that the Holy and Solemn Ordinances of the Church are some effectly deposed, as for their essential character to be mere mate conjecture, or that the rules of internal discipline are so indefinite amarked, as that we cannot arrive at those elementary principles of I siastical economy, which are necessary to identify us as a Church Christ, appears to us to amount to an impeachment of the adequacy Divine Revelation, to answer the purposes for which it purports to ve been given. Let us rather conclude that that which is not clearly wealed, is not of primary importance and that whatever is plainly desired, is of fundamental and indispensible obligation. And should attach great dishonor to our Lord, o suppose that he has commended his mind to us in language so vagre as to render divisions and us people una-voidable? Hence, the conclusion is forced upon us be in fundament-al matters, we ought to have clear warrant of Diving Trans. We cannot adhere too closely to be word, and if we, as a body a hristians, do receive any thing as a capital article of our Constitute, for which we have not express Scripure authority, we ought immedially to reject it; and if there is any thing positively enjoined upon the church of Christwhich we do not observe, we ought to reject it no long Taking these expositions as earnest and we ascertain:

1st-That all the members of Christ's Spiritual y, ought to be united in one general social compact.

2nd—That this is not so, in point of fact; there sisting most deplorable divisions.

3rd-That there is clear and attainable ground which all the members of Christ's Mystical body, may unite and bear.

4th—That said ground is, in things fundamental, reject nothing that is, and receive nothing nothing that is not explosed laid down in God's Holy word.

5th-That so far as any individual Christian, or both of Christians, conform to this standard, they are not chargeable in the present schisms and distractions in the Church of Christ.

6th—A sent divid not submi

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6th—And that the guilt, concomitant evils, and distresses of the present divided state of the Church, must rest mainly upon those who do not submit to this Scriptural standard.

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In view of the foregoing facts and positions, let us examine the subject, in some of its bearings; keeping in mind that we are speaking of the Church Spiritual, in which we embrace all Christians of every name; for we do not deay that there may be many truly spiritually minded persons, who are not in communion with us. But if all true Christians were in one Church, anti Christian Churches would probably soon vanish away; and even while they existed, they would be no more than the Synagogues of Satan. It is the divided state of Christ's own flock, that we so much lament, and which is fraught with so many woful tendencies.

Ist-It has a most unfavorable bearing upon the unbelieving world. It furnishes the Infidel with argument wherewith to deceive himself and others. It puts biasphemies into the mouths of the profane, and fills the lips of the scoffer with reproaches against the name of Christ. It strengthens the unbelief, and hardens the heart of the impenitent. It induces an opinion that the Bible is the most mysterious and unintelligible book in the world, and thus deters them from searching to know the mind and will of God. It prevents many from seriously inquiring into the subject of Religion, and by that means hinders those salutary influences of the truth, in promoting morality and good order in the community. Besides much more, that we must leave to your reflection.

2nd—The Church of the First Born, in her progress to conquest and glary, is much impeded by those internal dissentions. An army is not to be dreaded, in which all the elements of mutiny are known to predominate. If for the last thirty years, all the varied energies of the Church had been harmoniously concentrated and brought to bear upon the kingdom of darkness, Pagan ignorance Mahomedan delusion, and Papal superstition, would have felt an onset to which they have as yet been a stranger. All the momentous interests of the world, call for union; and every Christian in the world, ought with all his hear; even now, to abandon the badge of his own particular denomination, with all its peculiarities and interests, for the sake of Bible truth. This Sectarian condition of the Church exerts a bad moral influence; it dries up the fountains of Christian sympathy—dems the channels of Christian

charity—resists the triumphs of Gospel truth, and open wide the gates of Zion, to the invading foe. Could you have forborne to veep, if you had stood with the daughters of Jerusalem, and witnessed the cruel for tures inflicted on HIM, who was wounded for our transpections and iniquities? Contemplate now his Mystical body, full of self-inflicted wounds and bruises, and putrefying sores, and say if the self-inflicted not demand a tear? The spectators of the suffering Jesis might say, (in the language of Doctor Watts,)—

"The cursed tree has blessings in it; "My sweetest balm its tears!"

But he that looks on the present afflictions of the Land's bride, drinks a cup of unmingled wormwood, with never a cordial cop to alleviate its bitterness.

And now the time has arrived, that the important and responsible question demands an answer, at every one's conscience. What can be . done, to restore the Church to her wonted primitive purity When this is done, and not till then, will the sanctuary be filled we the sweet perfumes of the omtment of our Great High Priest. W. anot expect the Church will stretch forth the curtain of her habitating hugh more extensively, or arrive at a much higher state of Holing erting her own efforts; nor have we any reason to hope that the will realize the great blessing of universal fellowship, except see her own endeavors. Looking around us, we see scattered over ur, extensive country, numbers, who, in the judgment of charity, -na we will say in the judgment of equity, we are bound to be lieve, are lovers of our common Lord; and yet hither to there have been separation bars between us. If these bars are of the Lord's making, let them stand forever. But if they are men's work, -the effect of ignorance and relice, they ought to be demotished instantly. Some of our own den trion have recently by a declaration of non-fellowship, rent them ve off from a large portion, probably a majority, of the regular Bapter, The United States. This act of secession, is based upon principle of universal notoriety: namely, because we conscienciously believe of dur duty to promote the cause of Religion, morality, and knowledge hatever way God may give us wisdom and ability to do it. If wurse we pursue in relation to these things, is expressly forbidden, word of God, they are justifiable and commendable. But if In the ery man ought to be left free to the exercise of his own conscience in the sigh

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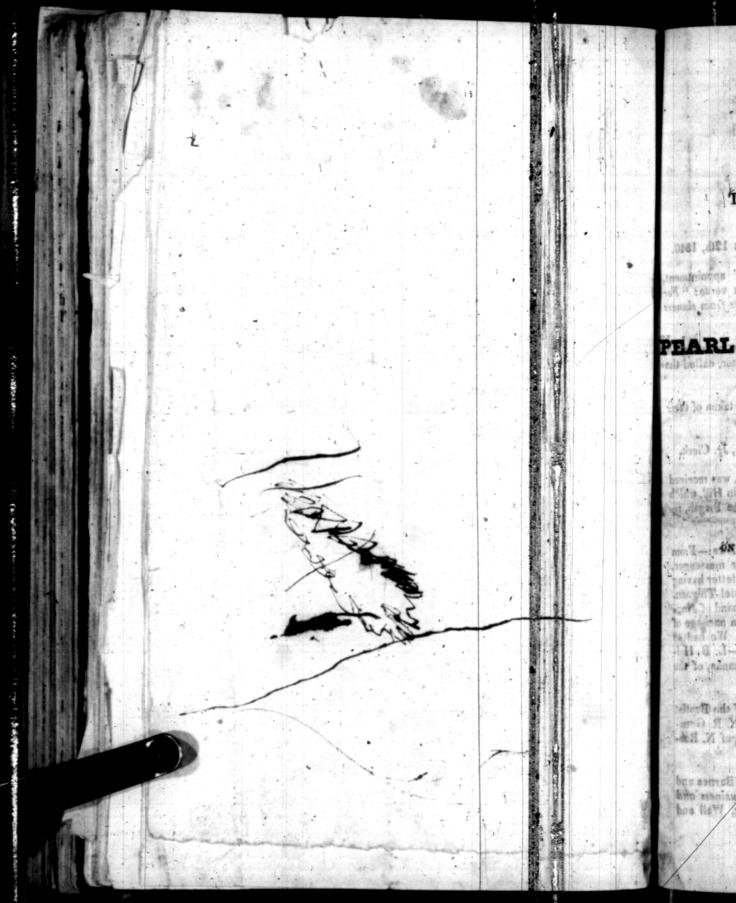
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of God, without affecting the fellowship of any. We think that individuals and Churches should be under no constraint; and that the minority should in all cases, submit peaceably to the judgment and decision of the majority.

As this subject involves the relation in which we stand towards Christians of other denominations, we will add a word in regard to it.— We love them, and wish to, and ought to cherish that love. But God has never authorized us to make our love to them, or theirs to us, the rule by which we or they, should conduct the affairs of their house. It is his inspired word, which alone, must dictate the terms upon which the privileges of his House may be appropriated. We desire no other terms of union with them, than those which we sincerely believe are clearly recognized by the word of God. Whether it be in reference to doctrine, to Church Government, or to the institutions of Christ, we are ready to abandon or to adopt, as the case may require, upon the explicit authority of God's word.

JESSE CRAWFORD, Moderator,

N. Robertson, Jr., Clerk.



MINUTES

OF THE

TWENTY-FIRST ANNUAL MEETING

ATURD Y, Sabruman 12th, 1810.

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PEARLRIVER BAPTIST ASSOCIATION:

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The letters from the Cherches were roud, and the usual edgages taken of the

CONVENED AT HEBRON,

Joses Crawford was re-elected Moderator, and Norvell Moderaton, Jr. Clerk,

LAWRENCE COUNTY, MISSISSIPPI, terned burletters of giant for said was red him this said barret

ON THE 12TH, 13TH AND 14TH DAYS OF SEPTEMBER!

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lower, of the Veice-John Monn, of the Lenk Rive-and M Williams, of the

A circular address from the East wife E dard of the Convention of the Profile Denomination, of the State of Starts dopl, win presented by knowled R. Gen berr; which wanged and eferred to a schet committee, was the N. R. ertson, Jr., W. Towesherry, J. Pittionin, W. Harnes and J. San

MONTICELLO:

Appointed the following coming the Circular - Water Charles H. SMITH, PRINTER - Spanis of Company, Wall and f840:

minutes, &c.

SATURDAY, SEPTEMBER 12th, 1840.

AT 11 o'clock, A. M., Elder James Powell, in pursainte of appointment, such a high priest became us, who is holy, harmless, undefiled to parate from sinners and made higher than the heavens."

A short interval having elapsed, the members of the Association convened in the meeting house, and brother Jesse Crawford, the former anderator, called the Association to order by singing and prayer.

The letters from the Churches were read, and the usual relates taken of their state and delegation.

Jesse Crawford was re-elected Moderator, and Norvell Resistant, Jr. Clerk.

The Church at Harmony, Lawrence County, recently consided, was received into this A-sociation in the usual form. Also, the Church at Harmony Hill, which was dismissed from us at our last session, in order to unite with the Pisgah, returned her letters of dismission, and was re-admitted into this pay.

Received communications from corresponding Association, as follows:—From the Mississippi, a letter and parcel of minutes, by the hand of their messenger, brother William B. Wall.—From the Union, a parcel of minutes their letter having failed) by the hands of their messengers, N. R. Granberry are Samuel Thispen.—From the Leaf River, a letter and parcel of their minutes, by the hand of Norwell Robertson, Sen., their messenger.—And from the Mount I sgah, a package of minutes, (their letter failed,) by John P. Martin, their messenger. We had to regret the failure of the messengers, W. B. Smith, of the Mississippi—L. B. Holloway, of the Union—John Moffitt, of the Leaf River—and I. Willbanks, of the

A circular address from the Executive Board of the Convention of the Baptist Denomination, of the State of Mississippi, was presented by brother N. R. Granberry; which was read and referred to a select committee, consisting of N. Robitson, Jr., W. Fortenberry, J. Pittman, W. Barnes and J. Sandter.

Appointed the following committees, viz:—On Preaching—Lewell, Barnes and Brinson. On Finance—Maxwell and Breakfield. To arrange the business and examine the Circular—White, Powell, N. Robertson, Sen., Graberry, Wall and

With a view to Fortenberry Cawford, messengers engers. Maxwassengers.

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With a view to continue Christian intercourse with sister Associations, brother Fortenberry was appointed to write to the Mississippi, and W. Fortenberry and hawford, messengers. White to write to the Union; N. Robertson, Jr, and Sander, messengers. Magee to write to the Leaf River; Magee and J. Pitman, mesngers. Maxwell to write to the Mount Pisgah; J. Murray, Powell and Hall,

The Committee on Preaching, reported that they had appointed J. P. Martin, Robertson, Sen., N. R. Granberry and J. Crawford, to occupy the stand on Sunday, in the order of their names.

Adjourned to meet again on Monday, at 9 o'clock, A. M. Prayer by brother N. Robertson, Sen.

The exercises of the Lord's day were conducted according to the arrangement of the Committee on Preaching. The discourses from the stand, were of an instructing and impressive character; the congregation in attendance was large, Orderly and attentive. The state of the Louisian Charles a think a state of the order lee grafty of an attoerous cause? The raice of the level to the place of the cauties.

day married by the

MONDAY, SEPTEMBER 14th.

Committed is appointed but this year,

Met pursuant to adjournment.

Brother Martin prayed.

Brother Crawford from the Committee on Arrangement and revision of the Circular, reported a digest of the business before the Association, which report was in and tood yands to do didge ade as

Ministers of the gospel present, who were not virtually members of the body, were invited to seats with us to aid in our deliberations.

The Chair then called for reports; whereupon brother Maxwell, from the Committee on Finance, reported that they had examined the Treasurer's accounts, and found them strictly correct. The Treasurer then read his annual report, which exhibits a deficit in the Treasury, of eight dollars.

Brother Robertson, from the select committee on the communication from the Executive Board of the Con. Bap Den. in the State of Miss ssippi, made the following Report: Your Committee have attentively reviewed, said communication, and teel that they duty appreciate the motives which induced said Board to make They most cordially concur with them in the sentiments therein expressed. The objects they have in view, your committee belive, are near to every charattail's beart. Your committee are also aware that a number of our brethren are destrous of obtaining the information contained in said Circular Address; and it the Association believes that the state of our funds will justify it, we recommend its publication with our minutes; in order that the members of our churches may, more

12th, 1840.

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rnes and ness and Wall and generally, have an opportunity of acquiring a knowledge of that, subject which we enable them to judge correctly, and act understandingly in reference to the important objects. All of which is respectfully submitted.

N. ROBER, SON, Jr., Chairman.

Which report was received and laid on the table.

The Circular Letter, furnished by brother Crawford, being the concluding part of an article in the Christian Index, on Pastoral Authority, originally published in the Baptist Register, was read, and adopted.

The Education Committee, appointed last year, having ailed to meet, and considering the present pecuniary distress of the country, we deem it inexpedient to attempt to carry into effect our object at this time; for which reason, no Education

Agreed to hold the next Association with the Church at New Zion, Marion county, on Saturday preceding the second Lord's day in September next.

Took up the query from the Church at New Zion, to with the What is the duty of a Church with a sister Church, that holds a brother in fellowship, knowing him to be guilty of an atrocious crime?" The voice of the body being taken as to whether said query should be debated, it was decided in the negative

The report of the select committee was called up and acapted. And the Association agreed to publish with our minutes, the communication referred to.

Corresponding letters were read and approved.

Resolved, That the future sessions of this Association, he held on the East and West sides of Pearl River, alternately.

Whereas, it is the opinion of many brethren that there is as unnecessary expenditure of money for painting minutes, and that several humared dollars might be saved by the Associations in this State, if the minutes of all of them were printed in one pamphlet: Therefore Resolved, That we recommend to the Churches of our body, to take under consideration the propriety of sending delegates to the Baptist State Convention, from all the Associations, and having our minutes printed through the agency of that body; and signify their views on the subject, to our next Association.

Resolved, That this Association deems it advisable, that Usion Meetings be held within our bounds, to the number of at least four in the year; and that this Association be divided into districts, as follows, to wit: north and south by Pearl River, east and west by the road leading from Natchez via Montreello to Jaynesville. And appointed a Union Meeting to be held at Silver Creek, is Pike county, to commence on Friday before the fifth Sunday in November next, One at Bethany, in One at Strong River, commencing on Friday preceding fifth Intra's day in January. One at Hopewell, commencing on Friday before the fifth Lord's day in May, and one at Hopewell, commencing on Friday before the fifth Sabbath in August.

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Ordered, That the Treasurer be instructed to receive no other money into the Treasury, than is current at par, without making the customary discount.

Appointed brother Robertson to preach the introductory at our next Association brother Crawford his alternate.

Brother Robertson was requested to provide a Circular Letter for next year.

The publication of the minutes was committed to the superintendance of the Clerk, who is ordered to apportion the number of copies to the several churches, according to their respective contributions.—Ordered, That he receive two dollars per day for his services, exclusive of expenses.

Ordered, That our Messengers to the Leaf River Association, be allowed ten dollars each; and our other corresponding Messengers, six dollars each.

Took up the contributions of the churches, amounting to \$138 184.

The business of the Association being completed, the Moderator addressed to the members a few pungent remarks, and the concluding prayer was offered by brother N. Robertson, Jr.—And

Then the Association adjourned.

JESSE CRAWFORD, Moderator,

N. ROBERTSON, JR., Clerk.

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To the Baptist Associations in the State of Mississippi, and the adjoining country.

DEAR BRETHREN: - The undersigned, in behalf of the Mississippi Baptist Convention, respectfully submit for your deliberate consideration, the following address. The Committee, on the part of the Board, and their brethren of the Convention, utterly and to all intents and purposes, disclaim the idea of dictating in any wise to the Association, or the Churches of our beloved denomination. A cardinal and unalterable principle of the Convention, is found in the fourth article of its constitution, in the following words, viz: "The Convention shall never possess a single attribute of power or authority over any Church of Association. It absolutely and for ever disclaims any right of this kind-hereby avowing that cardinal principle that every church is sovereign and independent."

Our only object, dear brethren, is to explain to you freely and candidly, the principles, the plan of operations, and the end for which the convention was organized. And if upon examination, these be found to comport with the word of God, and the long established principles and usages of the regular Baptists, may we not expect a co-operation in accomplishing the one common great object ?-- the promotion of the general interest of the Redeemer's kingdom, particularly within the bounds of this er days in prison, and many to escape a season t fair.

In the first place, we are to consider the princ ples of the Convention, or of those who compose that body. We believe it to be a conceded fact, (for it cannot be controverted,) that whilst the regular Baptists have ever yielded unreserved consent and approbation to the doctrine of free grace, and the purposes of God, they at the same time believe in the use of means, or that those purposes are accomplished according to the sovereign will of God, through human instrumentality. This is a matter so plain that it would seem, none who believe in the scriptures can say aught against it, nearly ach in the sheet resolved to missen tund for three it tenings they against

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If there be one who has a doubt on the subject, we would ask such a one, if the preaching of the Gospel is not human instrumentality? If translating printing and circulating the Bible in our own language, is not human instrumentality? These we may call the leading or principal means, but they are not all. The command to preach the Gospel is a broad and comprehensive one; and various are the means that have been used in all ages of the Church, to carry out this great command of the risen Saviour. It will hardly be contended, we presume, by any, that we have a specific command for every thing we do, in preaching or proclaiming the Gospel. If we waited for this, we should not have the Bible translated or circulated: we should build no church houses, nor have any associations; and yet who denies the propriety of these things? We conceive it important to all who desire to understand the sacred scriptures, to observe the difference between moral and pasitive commands-for the first, we usually have only general precepts or principles; but the last depends upon specific law or precept. The preaching of the Gospel partakes of the nature of a moral command; and in obeying it, we are not restricted to any

particular plan or means; and so has the Church understood in every age.

The great object in obeying the spirit of the command, world seem to convey to the minds of men, a knowledge of the fact that they are singers, and that Christ died to save those that repent of their sins and believe in him alone for salvation. For after all is done, the quickening power of God's Spirit given to whom he will. One thing is certain, it is not an invariable accompanied at of any one mode of conveying this knowledge to the minds of men. And if we felieve well authenticated facts, it is not confined to any particular mode. To she that this has been the understanding and usage of the followers of Christ in efferent ages of the world, we beg leave to make a few references to church history

The Gospel was preached in France, Spain, Italy, and most other countries of continental Europe, certainly, and probably in England, by Parl, when he went as he himself says, Gal. 2, 9th, to the heathen.

In Davis's history of the Welch Baptists, page 85, &c. the historian says that for many years the Baptists had been greatly persecuted by the tyrennical government of Charles, and prevented from meeting, in large numbers, of doing any thing publicly for the spread of the Gospel. But under the administration of Cromwell, God gave them a respite, and they were allowed to meet together and devise plans for the advancement of the Redeemer's Kingdom.

In the year 1653, this brethren were emboldened to meet it an Association at In the year 1653, the brethren were emboldened to meet it an Association at Abergaveny; and at that meeting the historian says collections are made and funds raised to send out Missionaries. And it is added, at this Association they passed a unanimous vote, that by sending out and supporting Missionaries, as they had done before the days of their persecution, they would revive the ancient order of things. Again, in Rippon's register and journal, vol. 4, no. 27 soon after the accession of William and Mary to the throne, the Baptists emerged from long and bitter persecution, during the continuance of which, many of their ministers had ended their days in prison, and many to escape a similar fate, had hid themselves in different parts of England and on the continent, especially in Germany. In 1689, our brethren assumed courage to meet in a great Association, which was held in London. This Association was attended by ministers and missionaries from one hundred and seven churches; eight of which were in Tales, and the refrom one hundred and seven churches; eight of which were in Fales, and the remainder in England. Some few of the items of business wers at follows, viz:

"The first day was spent in prayer, humbling themselves before the Lord," &c.

"On the second day they disclaimed all right to interfere with the liberty of the churches." On the third day they resolved to raise a fund for three specific objects.

The first two, were, in their own language, these:

1st, "To assist those churches that are not able to maintain the own ministers" 2d. "To send ministers to preach in the city, and among the destrute, and to visit the churches." Benedict says, in his history of the Baptists, vol. 2 serticle Virginia, that in 1717, the Baptist churches in and about London united and sent two mis-

sionaries to the colony of Virginia,

in all leges of the Cluted The Philadelphia is the oldest Association in the United States; it was constituted in 1707. This Association, says Benedict, projected the resign of Rhode Island College, now Brown University, and still a Baptist institution. In 1753, his Association, says Benedict, vol. 2, page 99, sent Elder John Gino, a missiontry to the churches in North Carolins. And in 1754, they sent two others to assist him, to wit: Elders Benjamin Miller and Peter P. Vaughn.

Many such references might be made, and historical facts brought to view, to shew the good that by the blessing of God was accomplished by this instrumen-

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but we conceive these sufficient for our present purpose, to wit: to shew at the followers of Christ have not conceived themselves bound to any one mode advancing the interest of the Redeemer's Kingdom.

These are the principles upon which the Convention of the Baptist denomination the State of Mississippi is formed. Its supporters are those who hold and preach he dectrines of the free and sovereign grace of God, and of effectual calling by the Holy Spirit. That the purpose of God according to election will be accomplished, at through human instrumentality. That our duty is one thing, and God's purose another. What is the law under which we act; " Go ye into all the world and reach the Gospel to every creature"-can we go beyond the commission?

In the second place, we were to shew the plan of operation of the Convention.

And in doing so we purpose brevity.

1st. To receive voluntary contributions for various benevolent or charitable purposes; such as aiding small and feeble churches in sustaining pastors. - Supporting men (and their families), that they may go into destitute neighborhoods or parts of the country, (and there are many such in our State,) and preach the Gospel .- And following the example of the Apostolic churches, assisting men to go to the heathen. Of the eight or hine hundred millions of the human race now living, but a small portion, not exceeding two hundred millions at most, know any thing of the word of life. The Bible must be translated into the hundreds of languages spoken by these hundreds of millions of human beings. And how is this to be done? Answer it, the Church. -You must do it. You must send your sons, and whilst they are engaged in the arduous work, (for it takes years of laborious study,) you must give them their meat, their bread and their clothing; or in other words, their hire. But when translated, the Bible must be published; (and wift the heathen, glued to his idols do it?) And when published, its truths must be proclaimed or preached, as elsewhere.

But by whom shall the Bible be translated into the various languages of the world? Shall it be done by the Baptists, who insist on preserving the original meaning of the words? or shall it be left to others, who are engaged habitually in perverting the true meaning of the original scriptures; and of our common English translation? Notwithstanding the learned almost universally allow the Baptist construction to be the true meaning of the original language. Shall the Baptists connive at this perversion, and then permit it to go round the world? The Bantists have answered, no; and in reliance upon the God of the Bible, have formed their own Bible Society, and are now blessing the world with the pure word of God. -But brethren, the work is scarcely begun. There still remaineth very much land to be possessed. The Convention is an organ through which contributions for this

purpose are to be made.

Again, as an auxiliary in the great work of extending the interests of the Redeemer's Kingdom, the Convention is intended to encourage education. Men must be educated in order to translate the scriptures; and we must have educated men in order to maintain our principles. Learning, consecrated to the service of God, but qualifies men to be more useful in the vineyard of the Lord.

The convention disclaims to all intents and purposes, all idea of educating men for the gospel ministry, without regard to piety and gifts. They would parrousz none for this purpose, but such as come with a recommendation from their charch,

accompanied with a license to preach. Their simple object is to encourage and aid those who they believe are called of

God, and are licensed by their church to preach.

In the third place, their one leading and only object, is to spread abroad the

Saviour's name—to preach in such way as they can, Jesus Christ and Him crack disapprobation fied, to the dying nations of the earth. They fully recognize the important doctors was holy, and trine, that Paul may plant, and Apollus water, but the increase must be from Got was holy, and

Duty, however, as we remarked, is outs, and we can know the purposes of God only by what God performs. If we do not go beyond the each in preaching Christ, we are not only within the commission, but discharging commanded duty. And if God grant the rights following, we then can judge of his purposes. It cannot be pretended, we presume, that there is a specific command of the New Testament for an Association. The name is not mentioned, nor do se conceive it is at all necessary that there should be. The particular number and character of meetings to be held by the disciples of the Saviour, is doubtless in sisdom, left to be constroled by circumstances; only, they were to neglect not the assembling of themselves together. (If good could be accomplished, or the interest of the Redeemer's Kingdom in any manner promoted, that was sufficient, call the meeting by what name you please. Hence the Baptist have meetings which hey call Association, and which is but another name for Convention. A Convention is an Association, and an Association is a Convention. Only Conventions usually embrace a little larger portion of territory than Associations. And though their particular business is not the same, their end is the same. The same persons to support the latter, support the former. "In union there is strength."

And now, dear brethren, having unreservedly, though brefly explained to you the character of the Convention, and shown that our sole object is to give the knowledge of the word of life to our dying fellow men, we despectfully, and with christian affection, solicit your co-operation with us in such a manner as you may think best, in the performance of this work of benevolence and love—this great

In conclusion, we further respectfully ask, that this communication be published with your printed minutes, for the information of the churche

Done by direction and in behalf of the Board of the Convention, the 8th day of September, A. D. 1840.

BENJ. WHITFIELD, Chairman of the Committee. T. S. N. KING, Secretary.

CIRCULAR LETTER.

The power or authority of administering the ordinances of the gospel is vested in the minister or pastor. These duties were official acts, first required by Jesus Christ to be performed by the apostles, who were the highest officers in the church, and by these highest officers were required to be discharged by other inferior offi-cers whom they ordained, and whom they required to ordain other like officers in every city to perform the same official acts.

That administering the ordinances is the official work of the minister or paster, has been recently denied by Alexander Campbell and his deligied followers. In this denial however, is discovered no new error, but the record of a long since confuted and exploded heresy. And in the spiritual desolation and death which have attended the infatuated followers of that aspiring man, we have not only a

ffice-work of unto the Lord Administeri such as the ch but ministers the gospel find of a church, believer; yet he administer charge, with As the pas

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and Him craci disapprobation of God towards them as manifestly expressed as it was in the over-important dec. show of Korah, Dathan, and Abiram, who, because the whole congregation of Israel ust be from Go was holy, and because the Lord was among them, objected to the authority and office-work of Moses and Aaron, and aspired themselves to be rulers and priests

Administering the Lord's Supper to the Church, and the ordinance of baptism to meh as the church has approved, are the appropriate duties of the pastor, and none but ministers of the gospel have authority to perform those duties. A minister of the gospel finding a believer where he could not obtain the advice and countenance of a church, would have powers to administer the ordinance of baptism to that believer; yet the pastor of a church would be transcending his authority should he administer the same ordinance to a suitable candidate in the vicinity of his

charge, without the approbation of the church over which he presides.

As the pastor is required to take care of the Church of God, and to set in order the things that are wanting in that church, in discharging those duties he has authority. It is to be supposed that a faithful pastor will feel a deeper interest than any other for the welfare of the church. The deep interest he feels will lead him to detect any approaching dangers that may threaten the church, and also to devise measures which promise to promote the welfare of believers and the good of impenitent souls around him. In devising such measures, he must be guided by that wisdom which is from above, and be directed by the scriptures. Of the evangelical character of these measures the church is to be the judge. If the church believe they are unscriptural, they will of course reject them; but if she believe they are scriptural, she is bound to attend to them. Any member of the church, who opposes or weakens such measures proposed by the pastor, in his attempts "to set in order the things that are wanting" in the church, incurs a weight of responsibility that is sufficient to fill a pious heart with fear and trembling.

The pastor of the church has the authority of moderator or (as in the early ages of the church it was called) president, in all the meetings of the church. This authority he has by virtue of his pastoral office. It would be as proper that a vote be taken that the pastor should preach or administer the ordinances on the Sabbath, as that a motion be carried that he act as moderator of a meeting for church business. When present, he is to preside in all meetings for worship. In meetings for discipline and other church business, it is the duty of the pastor, as presiding officer, to see that nothing is introduced untimely or otherwise improperly—that there are no irregularities in those meetings; but that all things be done not only

decently, but in order.

Pastoral authority is to be exercised in private admonitions and reproofs.

There are many irregularities in the conduct of church-members, which are not as proper subjects of church discipline, as they are of pastoral reproof and admonition. Were pastors countenanced in this part of their duty, it would prevent many of those indiscrent cases of discipline and exclusion which are now so common as to render the discipline of many churches almost nugatory. It was the pastor of the church in Crete, who was required to "rebuke sharply" the disorderly members

Against pastoral authority there should be no prejudices nor feelings of hostility of that church. entertained by private members of churches; for it is not only authorized by the word of God, but it is instituted expressly for the good of the church; and instead of investing the pastor with any independent authority, it makes him the servant of the aburch, and ameanable to her for the exercise of his authority. Those members of churches who object to pestoral authority, and insid upon the equal authority of all the members of the church of Christ, should require whether their objections do not arise from the same causes, and are as unfounded as the objections which Korah and his company urged against the authority of closes and of Aaron.

We will now notice

2. The obedience due from members of churches to pastora puthority.

In the passages of scripture which have been cited, that credience is expressed by the terms "know them"—yielding them "double honor" submit yourselves" _ " submit yourselves unto such" _ " obey them." These ters, also, are as plain and as clearly expressed as could have been used.

The obedience required is not the forced obedience of a slave to a master, nor the cringing and servile obedience of a subject to a tyrant; but it is the willing obedience of an enlightened mind and of a pious heart, yielded to as authority instituted

for its own good and approved by itself.

Obedience should be yielded to pastoral, authority out of prepect to Christ. As Jesus Christ is not now in the world, respect and honor cannot be shown to him personally; and if shown at all, it must be shown to the institutions of his word. He who shows disrespect to the ordinance of baptism or the ordinance of the supper, however clear his other evidences of piety may be, is considered unworthy of a place in the church of Christ; of what, then, shall he be counts worthy, who shows disrespect to and obeys not the equally divine institution of pastoral authority? The same Lord who instituted baptism and the supper, has instituted pastoral government and authority for the good of his church. Some members of churches will show much respect for a restart whose members or tales whose while will show much respect for a pastor whose manner or talent please them, while they show no respect to another who does not suit their fractes, though he be equally useful with the first, and equally loved by the great gead of the church. This is "being of Paul," "of Apollus," "of Cephus," but not being "of Christ." Obedience should be shown to pastors, not so much out of respect to them as men, or as brethren, as out of respect to the instituted authority of the church under Christ. Respect must be shown to Jesus Christ in the obed since yielded to pastoral authority.

Obedience should be yielded to pastors in order to promot the efficiency of the

word and of the church.

No course of conduct will more effectually defeat the useful ess of a pastor, than for members of the church to withhold that respect and obedisce which are due to his faithful labors Let him preach never so faithfully and forcibly, if his own brethren treat his preaching with a captious and fault finding sorit, they will there by most effectually defeat any good that might otherwise have been effected on the hearts of the impenitent. Parents that have raised children, who, upon being grown up, have become skeptics, should ask themselves how such the skepticism of their children was caused by the harsh and acrimonious critisms on preaching which they themselves have been in the habit of making in the presence of their families. If prominent members of the church array themselves against the authority of the pastor, less influential members readily follow are xample so popular. When certain persons at Corinth wished for pre-eminence and the control of that church; the first step they took was to weaken and destroy the nut rity that Paul had among them: and it would have been happy for the church of Christ, if the defeat, which the ambitious persons among the Corinthians sustained, had been the final defeat of all the tribe of Diotrephes; for the ambition of sech persons destroys the efficiency of the church.

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nad been the ons destroys try, in which all the members, discharging their respective and various functions, strengthen each other, and promote the growth and edification of the whole—where the foot does not repine and find fault because it is not the hand, and where the ear rebels not because it is not the eye; but where the members on which more abundant honor is bestowed, receive that honor for the good of less honorable members rejoice in the higher honor bestowed on others; since thereby all the members of the body are benefited, and in the benefit the less honorable members partake. And, surely, obedience should be yielded to those members who are appointed to direct and guide, since thereby the whole body is rendered the more comely and efficient. A church regulated after the pattern given in the New Testament, and walking in the fear of the Lord, will have "the comforts of the Holy Ghost," and will be multiplied. From such a body will be sounded out the word of the Lord.

Obedience to pastoral authority should be cheerful. As the pastor has no right to lord it over the church, but is bound to "rule welt," and "of a ready mind," so obedience to his just and rightful authority should be cheerful, as yielding obedience

not unto men, but unto God.

Obedience should flow from love. The pastor, if he understand his station and the duties required of him, will be careful to rule so well as to deserve the love of his flock; and obedience to his proper authority should flow from love—from love to the pastor if possible, but from love to Jesus Christ and his instituted authority by all means.



MINUTES

OF THE

TWENTY-SECOND ANNUAL MEETING

OF THE

PEARL RIVER BAPTIST

ASSOCIATION:

CONVENED AT NEW ZION

MARION COUNTY MISSISSIPPA

*EPTEMBER 11th, 1841.

MONTICELLO:

BACON & JACKSON, PRINTERS.

:1841.



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MINUTES, &C.

September 11th, 1841. 11 o'clock, A. M.

According to appointment, brother Norvell Robertson, Jr. preached the Association Sermon, from Hebrews, 12,23. "To the General Assembly of the Church of the first born, which are written in Heaven."

At one o'clock P. M., the Delegates from the Churches convened in the house. Prayer was offered by brother Coaker, and the Association was called to order by brother Crawford, the former Moderator.

The letters from the churches were read, the state of the churches transcribed, and the names of their delegates enrolled.

The church at Friendship, Marion county, and Enow, Washington Parish, La., recently constituted, were received into this Association, also, the churches at Providence, Perry county, and New Hope, Covington dounty, were received, on letters of dismission from the Leaf River Association.

Received corresponding communications from Sister Associations, viz: From the Union, a letter and parcel of minutes, by elder N. R. Granberry, and Wm. Mullins, their Messengers; from the Leaf River, a letter and parcel of minutes, by their messenger, elder T. C. Hunt—their other messengers, elders N. Robertson, sen., and Geo. Davis, having to our deep regret, failed to meet with us; from the Mount Pisgah, elder Wm. Denson, their messenger, brought us a letter and parcel of minutes—elder S. Berry, their other messenger failed.

Agreed to continue our correspondence with sister Associations, and appointed brother White, to write to the Mississippi; Mr. Fortenberry, and C. Magee, messengers. Brother Barnes to write to the Union—J. Sandifer, and A. McKenzy, messengers. Brother W. T. Sandifer, to write to the Leaf River—J. Bird, and J. Powell, messengers. Brother Brakefield, to write to the Mount Pisgah—J. Pitman, and J. Crawford, messengers.

Appointed the following committees, viz : On Preaching-Fortenberry, Davis, and Barnes.

On Finance-Brakefield, and John Simmons.

To arrange the business and revise the Circular-Barnes, Pitman, and Hall; with the Moderator and Clerk.

Ministers who were not members of the Association were invited to take seats with us, and participated in the business.

The committee on Preaching reported that they had appointed their brethren Robertson, Denson, Granberry, and Croaker, to fill the stand on to-morrow.

Adjourned till Monday, 9 o'clock, A. M.

Prayer by brother Granberry.

The Lord's day was spent in religious exercises at the Stand, and the services were conducted in the order of the arrangement, as stated in the report of the committee on preaching.

Association met according to adjournment. Brother Walkenengaged in prayer.

The Clerk read the report of the committee on arrangement and revision, containing a digest of the impending business; which was received and agreed to

Letters to corresponding associations were read and approved.

Brother Robertson having been appointed last Association to prepare the circular letter, presented it; which, on being read, was unanimous adopted.

Brother Brakefield, from the committee on Finance, reported that they had examined the Treasurer's accounts, and found them correct asit fully sustained. Whereupon the Treasurer read his Report, by which it appears and there has been received by him \$160 25, and paid out \$169, leaving the Association indebted to him \$8 75.

The Clerk stated that no authentic communication has been received from the church at Little River, for the past two years; Whereupon, by hren Burns, Fortenberry, and Pitman, were requested to visit them, and repositheir condition to the next Association.

On Petition—Letters of dismission were granted to the church at Friendship,

Took under consideration, a petition from the church at Motal Zion, Simpson County, requesting us to publish certain documents with our mitutes; but as said documents were not in such order, that this Association could with justice to herself, publish them in their present form: Resolved, that brethren Walker and Murray, be requested to inform the church of Mount Zion, of the reason why we cannot consistently comply with their request.

Agreed to hold the next Association with the church at Benany, Lawrence county, on Saturday preceding the second Lord's day, in September next. Brother Crawford to preach the introductory Sermon, brother McKinz his alternate.

Brother Crawford is requested to provide a circular letter for lext year.

The publishing of the minutes of this Association was assigned to brother Robertson with the assistance of brother McKinzy.

The churches are requested hereafter to signify in their letters what number of copies of our minutes will suffice them.

Received the contributions of the churches amounting to \$140.37 1-20

The Moderator stated that the business of the Association was unished; brother obertson led the closing prayer, and

The Association adjourned.

N. Robertson, Jr., Clerk.

JESSE CRAWFOR Moderator.

Churches 32-Ordained Ministers, 13-Licentiates, 4.

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STATISTICAL TABLE.

CHURCHE	es.	COUNTIES	Restored, Restored, Excomunicated Dismissed, Ree'd by lett'r, Baptized, DELEGATE	Fotal,	Contributions,
ANTIOCH,		Marion,	R. Burns, Hosea Davis, 413	77	\$5 77
BOGUE CHITTO	,	Pike,	Wm Gulledge, A. Reeves, 3 3	42	5 37
BETHANY,	1.414	Lawrence,	Wylle White, James Mikell, 310 14 1 1		
BAHALA,	114		And w Johnson, G. W. Dunn, 4 2 4		3 00
COPIAH,	-	Copiah,		30	2 50
EBENEZER,		Covington,		73	8 00
Enon,			J. Magee, Z. Magee,	21	3 00
FAIR RIVER,	19/11	Lawrence,		19	
FRIENDSHIP,	1115	Franklin,	Wm Smith, a N, Smith, a	13	3 00
FRIENDSHIP,	J.	Marion,	T. Gibson, J. Holmes,	21	3 00
GALLILEE,		Copiah,	No dommunication.	29*	5 50
HEBRON,		Lawrence,	S. Brinson, Thos. Hutchins, 1 6 2		6 00
Неригіван,			N. Robertson, Jr. D. Langston, 7 3 1 1 J. Sandifer, W. T. Sandifer, 3 1	47	1 00
Hopewell,	4 4	Copiah,		14	3 00
HARMONY.	414	Lawrence,		17	3 00
LITTLE RIVER	R,	Marion,	No communication 3 1 2	23	4 00
MOUNT MORI	AH,	Lawrence		32	5 00
MOUNT ZION, MOUNT ZION,		Simpson,	F. WALKERS J. MURRAY, 2 6 5 2 Wm. Simmons, J. Simmons 4 2 3		7 00
Mountain III		Pike,	No communication.	24	
Mountain Hi New Chapel,	11,	Simpson,	Bird Williams, Jas. Moore, 1 1	25	3 69
New Zion,		Pike,		97	10 31
New Hope,		Marion,	W. FORTENBERRY, C. Mages 1 1 6 2 1 J. Bird, John Watts,	22	4 00
Palestine,		Covington, Simpson,		38	5 00
Providence,	-	Perry	John Gates, N. Goff, J Sandford, H G Rogers,	19	4.00
Silver Creek,	100	Pike.	J. GRAWFORD, W Correy, 3 9 1 1	/ 1	10 00
Silver creek,	,	Lawrence	Brakefield, J Armstrong, a 3 1	17	3 00
Strong River		Simpson	John Bishop,		6 00
Society Hill	14	Lawrence	John Cox, JR Cox, 4 2 1		3 12
Salem	401		J Fortenberry, J Drumond,	16	
Union		Simpson Pike	T to with T the Works I all all it	67	6 00
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"Taken from last year's returns.

The Pearl River Baptist Association, in session at New Zion saturday before the second Lord's day, in September, 1841. To the churches pre represented, we send our love in the spirit of Christ.

DEAR BRETHREN : We hear from many of the brethren conclaints, that the churches do not pay that attention to their Ministers that they eight to receive. And as those complaints are made, not by the Ministers, but by the Deacons and private members of the Church, we have been led to apprehend that the subject is not well understood by a great many, while it is possible that the age some who are not disposed to do their duty. We, therefore, feel justified a attempting to set this subject in order before you, and especially, as it has never been made the specific theme of any circular letter from this Association. But previously to our presenting the merits of the case before you, we will allude to sine of the chief causes which have contributed to a want of correct understanding upon the sub-That pernicious system adopted by some of the American colonies (now States) before the revolutionary war, of enforcing the payment of religious dues under legal penalties, has conduced to it, perhaps, as much as any other. This odious policy, always obnoxious to the sentiments of the Baptists, has never adopted by them, nor pursued in their favour; but constantly persisted it, to their great annoyance and injury. This created in them a deep aversion to the policy, which truly was bad; but unhappily this well grounded aversion was unconsciously extended to the chieft, which certainly was read at these both persisted and near them. tended to the object, which certainly was good. Hence both preschers and people, declaimed indiscriminately against both the object and the policy. After our National Independence was achieved, the Baptists still having their earts set upon exemption from legal oppression, when they obtained relief from egal coercion, they fancied themselves released also from moral obligation. But the was an error; and one, the evils of which we have to deplore to this day.

We would mention also, that our Ministers of the Gospel have waived their claims, and have neglected to give necessary instruction to the charches, because they knew that there were some who would defame their characters and thus destroy their usefulness. We would also add to this, that there has been Ministers among us who were themselves ignorant in this respect, and who have exerted an influence exceedingly detrimental to the interests of the churches. But we cannot enlarge on this part of the subject. And before we proceed, and in connexion with the foregoing remarks, we premise: That civil rulers have no right to enact laws for the support of Gospel Ministers. That no church a combination of churches have any such right. Jesus Christ is King in his awn kingdom. Such a law, he has ordained, and no man or body of men, civil of ecclesiastical, can abrogate it, or dispense with it, or refuse obedience to it, we nout virtually

saying "we will not have this man to reign over us."

That "the labourer is worthy of his hire," is a universal principle of moral jusce; and is applicable to the Gospel ministry in every point of vew. But our present object is to consider its obligation in reference to a churchs and its stated minister. We know that it is the prerogative of the churches to efforce obedience; but as an "advisory council" we may explain the law, exhibit s obligation, and persuade to its observance. We proceed to state the law-it briefly this: "Even so hath the Lord ordained that they which preach the Gospe Good Code of the Gospel." Observe, that it is the Lord that gave the law; that ordained the law on Mount Sinai ordained this law. If any many cavil he must "reply against GoD;" and "he that reprove the God let him any easit." It is true that carrying into effect this ordinance the church is permitted in many respects to adopt such measures of prudence as are best accommodated to circumstances; but the law is invariably the same under all circumstances. They that prea by t him Gal. the not

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preach the Gospel age to live of the Gospel. The position is abundantly sustained by the Scripture. "Thus, the labourer is worthy of his hire." Luke 10, 7. "Let him that is taught, in the word communicate to him that teacheth in all good things." Gal. 6, 6. For the Scripture saith thou shalt not muzzle the ox that treadeth out the corn, and the "labourer is worthy of his reward!" 1 Tim. 5, 18. "Have we not power to eat and to drink? * * * Have we not power to forbear work ing? Who goeth to a warfare at any time at his own charges? Who planteth a Vineyard and eatheth not of the fruit? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, "thou shaft not muzzle the ox that treadeth out the corn." Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written; that he that ploweth, should plow in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things? * * * Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," See 1 Cor. chap. 9. We do not quote these scriptures because we suppose you are ignorant of them, but that you may have the subject clearly before you; and we are not willing to believe that you desire to evade the force, or pervert the meaning of such plain and positive precepts. And you see these scriptures do not urge in behalf of ministers, that they are entitled to donations because they may or do stand in need. But these texts claim for a minister a reward, as his right, on the plain principles of common justice. Thus—has the labourer a right to his wages? Has the soldier a right to his rations? Has the farmer a right to the crop he makes with his plow? Or to the milk which his own flock yields? So also the labourer in the Lord's vineyard has a right to his reward; and they that preach the gospel, have a right to live by the We see from the above that "works of charity," are distinct from this matter, and altogether foreign to the subject. The notion is totally inconsistent with the Apostle's reasoning : When the soldier receives his rations, is it mese charity? When you pay your blacksmith for his labour, or your teacher for his services, do you bestow alms? Consider the work and duties of your minister, and say, is he entitled to no return? Very few of our ministers, perhaps none, are really objects of charity, and therefore if it is bestowed upon them it is misplaced. If churches choose to view their contributions as charity, they ought to inform their ministers, as some of them could not conscientiously receive it; and a church' ought not by an act of circumvention to cause her minister to do that which is contrary to his conscience. The subject will be more plain by considering the

By consulting Paul's epistles to Timothy and Titus, we may learn what is the duties of a minister. burden laid upon a minister. "Give attendance to reading, to exhortation, to doctrine; continue in them." "Neglect not the gift that is in thee." Meditate upon these things; give thyself wholly to them." "Take heed to thyself and to the doctrine, continue in them.", "Stir up the gift of God which is in thee." "Be thou partaker of the afflictions of the gospel." Study to show thyself approved of God, a workman that needeth not to be ashamed rightly dividing the word of truth." "Preach the word; be instant in season; out of season; reprove, rebuke, exhort, with all long suffering and doctrine." "But watch thou in all things, endure afflictions; do the work of an evangelist; make full proof of thy ministry." "Endure hardness as a good soldier of Jesus Christ." The church is under no very great inducements to misconstrue these passages; but the minister is indeed under very strong temptations to understand them in a more qualified sense than is consistent with his duty. We see that the minister has not the right to deter mine what and how much pertains to his office; nor is it the privilege of the

church to prescribe for him ; but the Lord has himself most specifically assigned him his work and service. Hence if there be a default, there is an in the minister is voluntarily delinquent, the sin is at his own door; but if the fails through the neglect of the church, the sin is on the church ; - wherever be, God will the neglect of the church, the sin is on the church;—wherever the, God will surely require it. We would remark that if the Lord had required of ministers only to give themselves partially to the work, then only a corresponding partial and ordains that the churches should afford them a competent support. Many persons speak of paying the preacher for preaching, as though to prach was every thing that pertains to the office of the ministry. But if so, what is the beinder read. by such words used in reference their work as we find in the bible "Study, read, meditate, rebuke, reprove, exhort, continue in, neglect of stir up make full proof worth hold fact fight loss auffants. At Vocations, en are hardness, make full proof, watch, hold fast, fight, long suffering, &c. You ministers understand these terms better perhaps than you; but you ought to unerstand them well enough to know that as these things are laid upon the mile ster for the church's sake, the church ought to make ample remuneration. The that preach the gospel, are to live of the gospel-not to be paid for preaching ; but be fewarded for their sacrifices, losses, labours, sufferings, privations and offer services. Attending to the injunctions just alluded to, we see that a minister mestagive himself wholly to the duties of his sacred calling; if he do this, he cannot give his attention to other things. He must not "entangle himself with the fairs of this life;" but if he does not, he cannot of himself provide the things a cessary for this life. To serve both God and mammon is a hard task; you may impose it upon your ministers, but you cannot make them able to perform it.

According to the object we have more particularly in view, it devotes upon us to take some notice of the pastoral relation. This part of our subject seems as yet to have invited very little investigation; and hence many persons seem to have but very loose and vague notions in relation to it. It is a high important relation, and we would recommend all to endeavour to obtain as clear and definite views of the subject as possible. If a church desires to obtain, and tolicits the services of a particular minister, and he consents to render such services, they hus create between themselves a certain relation, which involves mutual colingations. Some well meaning persons appear to think that when a minister consects to serve a church, he is morally bound to render the service, but that the church is under no obligation to do any thing in return; that with her it is optionary. But such a relation is impossible. Obligation is always reciprocal. Such an acomally as obligation on one part only has no existence in the moral universe. New the exient of the mutual obligations seems to be this, (in general terms :) is church wants the whole of a ministers services, and he consents to tender them, he is bound to give himself wholly to the work, and to serve that Church only excepting such services as are demanded by the cause in general, such as attenting associations, Ordinances, &c. &c., and the Church is bound to make ample provisions for the wants of his family. If a part only of his services are required, then the Church is bound in proportion. Adventitious circumstances, may dect this relation in a variety of ways, which our limits will not permit us to notice. But let us examine more closely the real nature of this relation; for the observations growing out of it are of the same nature. Who then are the parties? The Miniter and the Church. It is the Church, as a Church. It is not between the Minister and the individual members of the Church severally. It is the Church as Church receives the services, and the Church as a Church is bound to susain her own Minister. If individual members refuse or neglect to assist, they copass against the church rather than against the Minister; for the Church is bound in her church capacity to see that the provision is made. The pastoral relation is to the highest importance, and involves in it the weightiest interests that Chast has

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committed to our charge The peace and prosperity of the Church, the standing and usefulness of the Minister, and the influence and honor of both are intimately connected with this relation. Whenever therefore a Minister and Church enter this relation, either totally or partially, permanently or temporarily, the free consent of both parties should be obtained. And in order to this, they ought to act understandingly. When therefore a Church wishes to obtain a stated supply, she ought to determine within herself whether she will procure one totally or partially, that is, whether she will solicit all the services of the Minister she calls or only a part; and whether she wishes to obtain him permanently or only for a limited time. Having settled the question definitely what services she would expect of her Minister; she should then determine what return she would be willing to make for those services. And then holding herself in her church state morally responsible for her engagements, she would be prepared understandingly to make a call. In doing this the Minister elect, should be perfectly apprized of the whole arrangement, that he also may be able to act understandingly. And that it is highly important that he should be able to do, for why should he be kept in the dark and enter into an agreement, of the conditions of which he knows nothing or but little? Would a workman engage to build a house when he knew neither the form or dimensions of the building? And yet such is the blind policy that our Ministers have pursued heretofore. Nay, more, for both Ministers and Churches are in the constant practice of entering into a relation, involving obligations which are understood by neither party. No wonder that results should often ensue to the grief and dissatisfaction of both parties. What Minister would consent to serve a Church if he knew that the Church would not be satisfied with the services when performed? And what Church would call a Minister if she knew that he would not be satisfied with her returns? A little reflection on these suggestions will show the propriety of such an economy. the best and perhaps the only way to ensure mutual satisfaction.

We recommend to Churches to procure such gifts as are best qualified to be useful in the Church and congregation; if a Minister is not acceptable with a congregation, there is little prospect that his labours will be blessed. A Church, therefore should feel herself justified in calling a Minister from a distance, and even passing by others to obtain his services, if there is evident reason to believe that such Minister would be more useful to the Church. And whenever Churches are supplied with a gift acceptable to the Church and congregation, they need not fear losing by making every reasonable sacrifice to retain his services. To accomplish this, much assistance might be realized by suitable appeals to the the congregation. There are many honourable men who attend our Churches;men of noble minds and liberal views, who have a nice sense of justice. They appreciate highly the privilege and satisfaction of enjoying our ministry, and would feel the force of the inspired dictate, 'Let him (whosoever he be, in Church or out of it) that is taught in the word, communicate to him that teacheth in all good things." Such men need only to be informed that a Church has resolved to raise a certain amount to sustain their Minister, and they will esteem it a pleasure to assist. If the subject was to be announced by some suitable member of the Church, in the publick assembly with suitable remarks and explations, according to the circumstance of the particular case, men who are not members of the Church would thereby more clearly discover their duty, and discharge it with all

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We are too distrustful of the divine promises. The Minister forgets that his Lord has said, "Lo, I am with you always, even unto the end of the world: Amen." Hence he "neglects the gift that is in him;" and "entangles himself with the affairs of this life." Churches should make suitable provision for their Ministers, and then never solicit the services of one who neglects to read, study and use every means to enrich his understanding with divine knowledge and grace. But

not Ministers only are distrustful. There are many who profess to believe that nothing is lost by supporting the Gospel, and yet their conduct prove them to be but weak believers in their own doctrine. Even if what is contributed were a clear loss in a pecuniary point of view, the Lord never fails to rewall his people spiritually, which is far better. But it is not true that any thing is set in a pecuniary sense; the Lord repays every man, saint or sinner, and with see addition of large interest. Both spiritual and temporal blessings are annexed to be discharge of this duty; for "The liberal soul shall be made fat." "He that the tere he shall himself also be watered." "There is that scattereth and yet included himself also be watered." "There is that scattereth and yet includes, and which soweth bountifully shall reap also bountifully." "Mark cloudly the two following texts; "And God is able to make all grace abound toward at; that ye always having all sufficiency, in all things; may abound to every good look." And "Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and and increase the fruits of your rie teoteness." "In due season ye shall reap if ye faint not. "I desire truit that me abound to your account." On the other hand, "Be not deceived; God is not looked; for whatsoever a man soweth that shall he also reap; for he that sowethe of the flesh shall of the flesh reap corruption." "He that soweth sparingly shall also reap sparingly." "There is that withholdeth more than is meet, and it tenseth to pove erty." "Go to the woman of Sarepta, (Zarapheth) and learn from the poor Gentile, a lesson of implicit confidence in the divine word.

1 King, 17th haps.

We have no doubt that the brethren generally are not apprized of what they lose by neglecting their Minister, and of what they would gain by relieving him from the necessity of attending to worldly business. There are many subjects to which a preacher cannot do justice unless he has an opportunity to examine those subjects in their various bearings and connexions. Such are those which pertain to the constitution of the Redeemer's kingdom-the economy of its internal government and regulation. This is the reason that so many Church memors are ignorant in matters of discipline. Such also are those peculiar points which dis-tinguish us as a denomination, for want of instruction on these subjects, very few are able successfully to defend our own creed from the sophistry and misrepresentation of adversaries. It is probable there are some, perhaps many, of our Ministers, who are searcely able to exhibit lucidly, and triumphantly referred the sublime doctrines of predestination and election; not because they do not understand the prime elements of those doctrines, but because they have but time to study and digest the best system of arrangements, whereby they may stop the mouths of gainsayers. Such doctrines also are the being, and attributes of God; the doctrine of the Holy Trinity-and the real Divinity of our Saviour the divine origin and authenticity of the holy Scriptuies - a future state of eternal regibution, &c. To do justice to these subjects requires time, and means and diligent study. By giving your ministers opportunity, you would have note sound evangelical and instructive preaching; your Sabbaths would be a deaght, you would read your bibles with far more profit and pleasure; your hearts would be knit together in love, and unto all riches of the full assurance of underganding." Your congregations would be larger, more attentive and orderly. You would live more in the unity of the spirit and in the bonds of peace. And, what is chiefly to be desired, and esteemed above all price, you would realize much more of the blessing of God in your prosperity and enlargement. Dear bretten, consider what we say, and the Lord give you understanding in all things, that you may be wise to know, obedient to perform and patient to endure his will.

JESSE CRAWFORD, Moderator,

N. ROBERTSON, JUN'R. Clerk.

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MINUTES

TWENTY-THIRD ANNUAL MEETING

OF THE PEARL RIVER BAPTIST ASSOCIATION.

CONVENED, AT BETHANY,

LAWRENCE COUNTY, MISSISSIPPI;

SETTEMBER 10TH, 1842.

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1842.

MINUTES, &C.

BETHANY, September 10th, 1842

THE PEARL RIVER BAPTIST ASSOCIATION met pursuant to appointment, and Elder Jesse Crawford delivered a discourse introductory from Traus if 11-15. " For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live toberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Chast; who gave himself for us that he might redeem us from all iniquity, and pure unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

After an intermission the delegates convened in the house, and Br. Crawford, the former moderator, called the Association to order by singing and prayer.

Received and read the letters from the churches, enrolled the names of the delegates, and recorded the state of the churches.

Br. Crawford was re-elected moderator, and Br. Robertson clerk

Opportunity was offered to other churches that might wish to with this Association, to prefer their petitions: Whereupon a petitionary leter was presented from the church at Zion Hill, Rankin county, and upon satisfactory evidence of the faith and stand of said church, she was admitted, and her delegate

On invitation, the Association received corresponding communications from sister Associations, as follows, viz: From the Mississippi, a letter and parcel of their late minutes, by the hand of their messengers, Elders Z. Reeves and Thomas M. Bond. From the Leaf River, a letter and package of their late minutes, by the hand of Elder T. C. Hunt, their messenger; his colleagues, Elders G. Sumrall and M. M. Morrison, failed to meet with us. From the Mount Pingah, a letter and parcel of minutes by their messenger, Br. Chamberst whose colleague, Elder N. L. Clarke, also failed. And we were left to reget the entire failure of any authentic information and assistance from the Union.

Agreed to continue our intercourse with other Associations as Ermerly, and accordingly appointed Br. Waller to write to the Mississippi, W. Forechberry and C. Magee, messengers. Br. McKenzie to write to the Union; J. andifer and J. Murray, messengers. Br. White to write to the Leaf River; A McKenzie and R. Burns, messengers. Br. W. T. Sandifer to write to the Mount Pisgah; J. Crawford and J. Sandifer, messengers.

The usual committees were appointed, as follows, viz: On preathing; Mcenzie, Barnes and White.

On finance; W. Coney and J. Simmons.

To arrange the business and revise the circular; Fortenberry, Powell, Barnes, White and the Moderator.

The committee on preaching, Reported, That they had appointed His. Mullins, Bond and Reeves, to preach on the Lord's day, and Br. Price to consude. Adjourned to meet on Monday, at 9 o'clock, A. M.

Prayer by Br. Bond.

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LORD'S DAY

The services commenced at ten o'clock, A. M. The congregation in attendance was unusually large, and, within view of the stand, observed a decorum worthy of commendation. The ministers appointed to preach, addressed the assembly in the order of the report, with an ability that did not fail to enlist the deep and assiduous attention of the audience. In consequence of the indisposition of Br. Price, the concluding services were performed by Br. Crawford, and much feeling was manifested in the congregation.

MONDAY, September 12th, 1842.

Association met pursuant to adjournment.

Br. Reeves offered prayer.

Ministers of the gospel who were not regular members of the Association, were invited to seats.

Br. White, from the committee on arrangement and revision, read their report, which was received and agreed to.

The Circular Letter, provided by Br. Crawford, being an extract from A. Boothe's "Vindication," &c. was read and adopted.

Letters to corresponding Associations were read and approved.

Br. Coney, from the committee on finance, reported that said committee had examined the treasurer's accounts, and found them correct and fully sustained: Whereupon,

The Treasurer's Report was then read, which shows a balance in his hands of \$24 35.

Br. Fortenberry from the committee appointed last year to visit the church at Little River, reported that on their first visit to said church, they found them laboring under difficulties, and destitute of preaching; but that the church afterwards obtained preaching, and their difficulties are removed.

Took up queries, viz: From the church at Bethany—Is it right for members of the church to permit their children, which are under their control, to go to and partake in balls? From Mount Zion, Simpson—Does it accord with gospel order for Baptist parents to support their children in visiting and participating in balls? As these queries appeared to have an identical purview, they were referred to a committee consisting of Brs. White, Powell and McKenzie, who were requested to report an answer. Br. White, from said committee, reported the following Answer. We regard gospel order as the only rule of right in all matters touching the duties of professors of religion; and as for parents countenancing or giving support in any sense or any way to such conduct in children, while under parental jurisdiction, we must regard as a violation of that rule. Which was agreed to.

It becomes our sorrowful duty to record the departure of Elder John Pitman, a minister of Ebenezer Church; the station in which Divine Providence had placed Br. Pitman, gave him a field of useful labor, which he occupied with diligence and care; and which with us, is now left to deplore in destitution, this severe because and the state of th

On petition. Letters of dismission were granted to the church at Enon, Washington Parish, Louisiana.

Agreed to hold the next Association with the church at Hopewell, Copian

1842.

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County, on Saturday preceding the second Lord's day in September next. Br. McKenzie to preach the introductory, and Br. Fortenberry his alternate.

The clerk was appointed to superintend the printing and distribution of the minutes of this Association.

Br. Robertson was requested to prepare a Circular for next year.

There having been presented to the Association, two authentic communications from the church at Galilee, apparently conflicting with each other, the delegate from that church, (Br. A. Murray,) was called upon to explain the matter, which he did to the satisfaction of the Association.

Ordered, That the Treasurer pay the Clerk \$1 75, the amout of postage paid

by him in behalf of this Association.

Ordered, That the Treasurer receive nothing hereafter, into the Treasury but

Ordered, That our corresponding messengers be allowed \$1.50 per day, for attending sister Associations.

Resolved, That in future, the Moderator shall appoint some person to preach

at the stand, next after the introductory.

Whereas, It some times becomes necessary for churches to disserve, on motion, a committee was appointed to recommend some suitable method for them to pursue in such cases, and Brs. Powell, Barnes and White, were nominated.

Who having had the subject under consideration, reported the following:

Resolved, That in order to the peace, harmony, good order and purity of the brotherhood; and in view of the silence of the Holy Scriptures on the subject, or absence of any scriptural rule; if churches must and will dissolve, we recommend them to call for a committee of two or more ordained ministers, and submit their state and standing to their inquiry and investigation; and if said ministers find them in order, they may dissolve; said ministers subscribing their mames to the letters of dissolution.

Resolved, That this Association become a missionary body, to transact domestic missionary business. That the Association will immediately after having completed other business, attend to missionary matters. That the churches, so many as are willing, be requested to raise and send up funds for that purpose to be deposited with the Treasurer, distinct from and exclusive of the manies for associational purposes. That a Board, for transacting missionary business during the year, be annually appointed. That the Board for the ensueing year consist of Brs. Barnes, Robertson, McKenzie, Fortenberry and Magee.

Appointed Br. Robertson to preach on the subject of missions, the second ser-

mon on Sabbath at our next Association.

The business being finished, Br. McKepzie prayed, and The Association adjourned.

N. ROBERTSON, JR., Clerk.

JESSE CRAWFORD, Moderator.

		T.	ABLI	OF	CH	RCH	ES, 1	DELE	GATI	s, et	c	李		
Union, Zion Hill, Zion Hill,	Society Hill,	Silver Creek,	Palestine, Providence,	New Zion, New Hope,	New Chapel.	Mount Zion, Mount Zion,	Mount Moriah,	Hopewell, Harmony,	Hebron, Hephzibah,	Friendship,	Ebenezer, Enon,	Babala, Copiah,	Bogue Chitto, Bethany,	Churches
Pike, Marion Rankin.	Lawrence,	Pike, Lawrence,	Perry,	Marion, Covington,	Pike.	Simpson, Pike,	Marion, Lawrence,	Copiuh, Lawrence,	Lawrence,	Marion,	Wash, Par., La	Copiah,	Pike, Lawrence,	Counties
Daniel O. Quin, M. Manning, Silas Tullace, James W. Wolf, Lewis Howell, Thomas Crier,	John Cox, Jas. R. Cox.	I. BRAKEFIELD, N. Sanders,	John Sanford, J. Granberry.	WM. FORTENBERRY, C. MAGEE. Jesse W. Bird. Jno. Watts.	Jas. Moore, Wm. McCollough.	Wm. Simmons, Jno. Simmons.	No representation. Uriah Gill, Jas. Sutton.	Wm. Williams, Benj. S. Waller.	D. C. Butler, S. Brinson, Sen. D. Langston, W. E. Shepperd.	Josiah Holmes, Benj. Holmes.	Wm. Lee.	No Communication.	Jesse Thompson, Wm. Sibley. N. ROBERTSON, JR., A. McKenzle	Der Burn I & Bir
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ADDRESS.

To the Ministers and Messengers composing the Pearl River Bastist Association:

DEAR BRETHREN:—It is our custom to address you annually by way of letter, and we know of no subject that would be more profitable to you at this time, than a few remarks extracted from A. Boothe's "Vindication of the Explicits from the charge of Bigotry."

SECTION 3.

Arguments against free communion at the Lord's Toble.

"It must, I think, be allowed that the order and connexion of positive appointments in divine worship, depend as much upon the sovereign pleasure of the great legislator, as the appointments themselves; and if so, we are equally bound to regard that order and connexion, in their administration, as to observe the appointments at all. Whoever, therefore, objects to that order, or reviates from it, opposes that sovereign authority, by which those branches of we ship were first instituted. For instance: Baptism and the Lord's Supper, it is allowed on all hands, are positive ordinances; and, as such, they depend for their very existence on the sovereign will of God. Consequently, which of them should be administered prior to the other, (as well as to what persons, in what way, and for what end,) must depend entirely on the will of their divine Author. His determination must fax their order; and his revelation must guide our practice.

"Here, then, the question is, has our sovereign Lord revealed his will, in regard to this matter? 'To the law and to the testimony—how readest thou?"

"To determine the query, we may first consider the order of tike, in which the two positive institutions of the New Testament were appointed. That baptism was an ordinance of God, that submission to it was required, and that it was administered to multitudes, before the sacred supper was heard of a had an existence, are undeniable facts. There never was a time, since the ministry of our Lord's forerunner commenced, in which it was not the duty of remnting and believing sinners to be baptized. The venerable John, the twelve apostles, and the Son of God incarnate, all united in recommending baptism, at a time when it would have been impious to have eaten bread and drank wine as the ordinance of divine worship. Baptism, therefore, had the priority in point of institution; which is a presumptive evidence that it has, and ever will have, a crior claim on our obedience.

"Let us secondly consider the order of words in that commission which was given to the ambassadors of Christ. He who is King in Zion, when asserting the plenitude of his legislative authority, and giving direction to his in mistering servants, with great solemnity says: 'All power is given unto me in sheaven and in arth. Go'ye, therefore, and teach all nations, baptizing them is the name of the Father, and of the Son, and of the Holy Ghost; teaching them so observe all sings whatsoever I have commanded you.'—Mat. xxviii, 18—20. Such is the high commission, and such the express command of Him who is Lord of all, when addressing those that were called to preach his word, and administer his institutions. Here, it is manifest, the commission and command are, first fall to teach; then—what? To baptize? or to administer the Lord's Supper? I have common sense to determine. A limited commission includes a prohibition of such things as are not contained in it; and positive laws imply their negative. For instance: When God commanded Abram to circumcise all his males, he readily circumded, that

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neither circumcision, nor any rite of a similar nature, was to be administered to his females. And, as our brethren themselves maintain, when Chris' commanded that believers should be baptized, without mentioning any others, he tacitly prohibited that ordinance from being administered to infants; so, by parity of reason, if the same sovereign Lord commanded, that believers should be baptized—baptized immediately after they have made a profession of faith; then he must intend that the administration of baptism should be prior to a reception of the Lord's Supper; and consequently, tacitly prohibits every unbaptized person having communion at his table.

The order of administration in the primitive and apostolic practise, " Thirdly. now demands our notice. That the apostles, when endued with power from on high, understood our Lord in the sense for which we plead, and practised accordingly, is quite evident. For thus it is written: 'Then they that gladly received his word were'-what? Admitted to the Lord's table? No; but 'baptized And the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, in breaking of bread and in prayer.'-Acts, ii, 41, 42. Now, in regard to the members of this first christian church, either our opponent's conclude that they were all haptized, or they do not. If the latter, whence is their conclusion drawn? Not from the sacred historian's narrative. For thence we learn, that they whose hearts were penetrated with keen convictions, were exhorted to be baptized—that they who gladly received the truth were actually baptized—and that they who were baptized, and they only, for any thing that appears to the contrary, were added to the church. In what book, in what chapter, in what verse is any declaration found, relating to the church at Jerusalem, that can warrant a conclusion that unbaptized persons ate of the Lord's Supper?

"If all the members of this truly apostolic church were baptized, then either the constitution of it, in that respect, is expressive of the mind of Christ, and is a model for succeeding churches, or it is not. If the former, either Jesus Christ discovered some defect in that plan of proceeding, and, in certain cases, countermanded his first order, or it must be wrong to admit persons to communion, who are not baptized. But if this apostolic precedent is not expressive of the mind of Christ, and the pattern for imitation to the end of the world, the apostles were either ignorant of our Lord's will, or unfaithful in the performance of it. Consequences these, which cannot be admitted without greatly prejudicing the honor and interest of true religion, and not a little contributing to the cause of infidelity;

for which reason they will, no doubt, be abhorred by all our brethren.

"It is manifest from the first and most authentic history of the primitive christian church, contained in the acts of the apostles; that after sinners had received the truth and believed in Jesus Christ, they were exhorted and commanded by unering teachers to be baptized without delay. For thus we read: 'Repent and be baptized every one of you'—'when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women'—'And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the cunuch, and he baptized him'—'And was baptized, he and all his, straightway'—'Many of the Corinthians hearing, believed and were baptized'—'And now why tarriest thou!' Arise and be baptized—'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' And he commanded them to be baptized

in the name of the Lord. - Acts ii, 38; viii, 12, 37; xvi, 33; wiii, 8; xxii, 16; x, 47. Hence it is abundantly evident, that baptism in those days was far from being an indifferent thing; and equally far from being deferred till the christian converts had enjoyed communion at the Lord's table for months and years. Submission to baptism was the first, the very first public act of ob dieace, to which both Jews and Gentiles were called, after they believed in Jews Christ. The highest evidence of a person's acceptance with God, though adended with the baptism of the Holy Spirit in the bestowal of miraculous gifts, was so far, in the account of Peter, from superceding the necessity of a submission to the ordinance of baptism, that he urged the consideration of those very acts, is a reason why they who were so blessed and honored, should submit to it immediately. Consequently while we revere the authority by which the spostles ected, and while we believe that infant sprinkling is not baptism, we are obliged a virtue of these ancient precedents, and by all that is amiable in a consistent conduct to admit none to communion at the Lord's table, whom we do not confider to be really

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"Nor have we the least reason to believe that the apostles were invested with a discretional power, to alter our Lord's institutions as they might think proper, either as to mode or subject, or their order and connexion one with another .--They never pretend to any such power; they utterly disclaim it. Let us hear the declaration of one, as the language of all, and that in regard to the sacred supper. 'I have received of the Lord, that which also I delither unto you.'-And again relating to his doctrine in general, when writing to the same people, and in the same epistle, he says: 'I delivered unto you that which I also received.2-1 Cor. xi, 23; xv, 3. The apostles being only servants in the house of God, had no more authority to alter or dispense with an ordinance of Jesus Christ, than any other minister of the word. Their apostolic gifts and powers did not at all invest them with a right of legislation in the kingdom of their divine Lord. They were still but stewards; as such they claimed regard from the churches in which they labored and to which they wrote; at the same time freely acknow-ledging, that it was their indispensable duty to be found faithful in the whole extent of their office; they being accountable to the great Head of the Church. They acted, therefore, in the whole compass of their duty, under the command and by the direction of their ascended Jesus. Nay, the more their were honored and blessed by him, the more they were bound to obey the least intimation of his

" Fourthly. If we regard the different signification of the two institutions, it will appear that baptism ought to precede. In submitting to baptism, we have an emblem of our union and communion with Jesus Christ, as dir great reprecentative, in his death, burial and resurrection; at the same time declaring that we reckon ourselves to be dead indeed unto sin, but alive unto fod, and that it is our desire, as well as our duty, to live devoted to him. And as in paptism, we profess to have received spiritual life, so in communicating at the Lord's table, we have the emblems of that heavenly food, by which we live, by chick we grou; and in virtue of which we hope to live for ever. And as we are been of God but once, so we are baptized but once; but as our spiritual life is manufactured by the continued agency of divine grace, and the comfort of it enjoyed by the habitual exercise of faith on the dying Redeemer, so it is our duty and prive get frequently to receive the Holy Supper. Hence theological writers have open called baptism the sacrement of regeneration, or of initiation; and the Lore's Supper the sacrament of nutrition.

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"Whether, therefore; we consider the order of time in which these two institutions were appointed, or the order of words in the great commission given by our Lord to his ministering servants, or the order of administration in the apostolic practise, or the different signification of the two solemn appointments, a submission to baptism ought ever to precede the reception of the Lord's Supper.

"Should any question the validity of this inference, I would ask: Whether in regard to the Sacred Supper, he might not as well deny the necessity of always blessing the bread before it be broken; or of breaking the bread before it be received; or of receiving the bread before the wine? Or, by what better arguments he would prove the opposite conduct either unlawful or improper? Nay, if these declarations, and facts, and precedents be not sufficient to determine the point in our favor, it will be exceedingly hard, if not impossible, to conclude with certainty, in what order any two institutions that God ever appointed, were to be administered. For, surely, that order of proceeding which agrees with the time in which the two institutions were appointed, with the words in which the observation of them was enjoined; with the first administration of them by unerring teachers, and with their different signification must be the order of truth, the order of propriety, and the order of duty; because it is the order of God. We do well to remember that when Paul commends the Corinthians for 'keeping the ordinances as they were delivered to them,' it is plainly and strongly implied that divine ordinances were given us to keep; that they who keep them as they were instituted. are to be commended; and that they who do not keep them at all, or observe them in a different order or manner from that at first appointed, are worthy of censure. "It appears then, that the order in which the two positive institutions of Jesus

Christ should be administered, is no less clearly expressed in the New Testament,

than the mode and subject of baptism.

"It would, no doubt, have been highly offensive to God, if the priests or people of old, had inverted the order appointed by Him, for the administration of his own polemn appointments. For instance: First admit to the passover, afterwards circumcise; burn incense in the holy place, then offer the propitiary sacrifice. Have we any reason, then, to imagine that a similar breach of order is not equally displeasing to God, under the New Testament economy? If not, it must be supposed that the Most High has not as great a regard for the purity of his worship, or is less jealous of his honor, and does not so much insist on his eternal prerogative now as he did under the former dispensation; suppositions, these, which they who acknowledge his universal dominion and absolute immutability, will hardly admit.

"The argument on which mixed communion is urged, if suffered to operate in its full extent, would exclude both baptism and the Lord's Supper from the worship of God. Baptism, it is said ought never to be made a term of communion in the house of God. It is affirmed that the grand, the only query that is really necessary, relating to a candidate for the communion, is, Has God received him?

Is he a believer in Jesus Christ? "If this grand rule of proceeding be right, we are bound to receive believers, as such, and have communion with them at the Lord's table, though they do not onsider themselves as baptized. I would beg leave to ask, whether they would receive a candidate for communion, whom they esteem as a believer in Jesus Christ, who had not been baptized in infancy, nor is willing to be baptized at all? The supposition of a person in such circumstances, applying for fellowship at the Lord's table, is far from being improbable; nay, I have known it a real fact. What then, would out brethren do in such a case? If they receive a person in

the supposed case, they avowedly reject baptism, as unnecessary to fellowship in a church of Christ; for if it be not requisite in every instance, it is not so in any. If they refuse him, it must be because he is not baptized; for they consider him as being a partaker of divine grace. If they reject him purely on that ground, baptists ought to reject all who have no other than infant baptism, because they consider it as a very different thing from the appointment of Christ. But, as before hinted, by the same rule that we receive one to communion, who is not baptized, who does not consider himself as baptized, who does not priend to be baptized, we may receive all; for as there is but one Law Giver, there is but one law, relating to this matter, and he who has a right to dispense with it once, may do so as often as he pleases. Consequently, the principle adopted by those who plead for free communion, has a natural tendency to exclude battism from the worship of God.

"I conclude, that though such a proceeding would be quite nevel, absolutely unexampled in the churches of Christ, and would, probably, both astonish and offend sister communities, the church must receive him. But if it be lawful in one instance, it must be so in a thousand; and therefore, a church in this principle, might thus go on till the Lord's Supper were entirely rejected by all her members, and banished from the worship of God, as it is among the Quakers.

"As the sovereign authority and universal dominion of God, over his rational creatures; as his absolute right, not only to worship, but also to bet vorshipped in his own way, are more strongly asserted and brightly displayed in his positive institutions, than in any other branches of his worship; so it is manifest that we cannot disobey his revealed will concerning them, without impeathing his wisdom and opposing his sovereignty. Because a special interposition of divine authority, and an express revelation of the divine will, constitute the hans, the only basis on which such institutions rest in regard to their more and subject, their order and connexion one with another. For us then, to add, as a divine institution, what we verily believe is a human invention, would be to act an unjustifiable part. For, on our principles, infinite wisdom chose and absolute sovereighty ordained professing believers as the subjects, and immersion as the mode of baptism.

"Again: as the sovereign will of God is more concerned and manifested in positive ordinances than in any other branches of holy worship, soot is evident from the history of the Jewish church, which is the history of Providence for near two thousand years, that the divine jealousy was never sooner inflanted, nor ever more awfully expressed, than when God's ancient people failed in their obedience such commands, or deviated from the prescribed rule of such institutions. The struction of Nadab and Abihu by fire from heaven; the breach this was made pen Uzzah; the stigma fixed the curses denounced on Jeroboam, tagether with the fall and ruin of all mankind by our first father's disobedience is a positive command, are among the many authentic proofs of this assertion. For need we wonder at the divine procedure, in severely punishing such offenders. For knowingly to disobey the positive laws of Jehovah, is to impeach his wisdom or his goodness in such institutions, and impiously to deny his legislative authority and absolute dominion over his creatures. And though the methods of Providence under the gospel economy, are apparently much more mild and gentle in regard to offenders in similar cases; yet our obligation to a conscientious and plactual obedience is not in the least relaxed. For that divine declaration, occasioned by the veadful catastrophe of Aaron's disobedient sons, is an eternal truth, and binding all generations; 'I will be sunctified in them that come nigh me.'—List at 1—3.

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When God speaks we should be all attention; and when he commands we should The clearer light which God has afforded, and the richer be all submission. grace which Christ has manifested under the present dispensation, are so far from lessening, that they evidently increase our obligations to perform every divine command relating to Christian worship. For certainly it must be allowed, that they on whom greater favors are bestowed, and higher honors conferred, are so much the more obliged to revere, love and obey their divine Benefactor. And as a certain author justly observes, To take advantage of dark surmises, or doubtful reasoning to elude obligation of any kind, is always looked upon as an indication of a dishonest heart.' Most dangerous then, is the principle, and rebellious the conduct of those professors, who think themselves warranted by the grace of the gospel, to trifle with God's positive appointments. Whether Jehovah lay his commands on Gabriel in glory, or on Adam in paradise; whether he enjoin the performance of any thing on Patriarchs, or Jews, or Christians, they are all, and equally bound to obey, or else his commands must stand for nothing. Neither diversity of economy, nor difference of state, makes any alteration in this respect. We must be absolutely independent of God before our obligations to him can be dissolved. But as the former is impossible, so is the latter.

This reasoning is very strongly supported by the following quotation, taken from a little publication by Mr. John Ryland: 'The ordinances of the Gospel are established by the authority of Christ, as King and supreme Law Giver in his church; they are particularly enforced by his own example, and his will expressly declared; and as they have no dependence on any circumstances which are hable to vary in different countries or distant periods of time, it necessarily follows that the primitive model of administration should be strictly and conscientiously adhered to. No pretence to greater propriety, nor any plea of inconveniency, can justify our boldly opposing the authority of God by altering his law, and substituting a human ordinance instead of a divine. In a former dispensation, in which the ritual was numerous and burdensome, the Great Jehovah was particularly jealous of his honor as supreme Law Giver, and looked upon the least innovation as a direct opposition of his authority. Moses, we are informed, was admonished of God to make all things according to the pattern showed him in the mount. And those unfortunate youths who presumed to alter the form of his religion, and worshipped him in a way he had not commanded, fell under the severest marks of his displeasure; which shows that he looked upon the least innovation in the ceremonial part of his precepts, as an impious and daring opposis tion and contempt of his authority, and as deserving of peculiar and distinguished vengeance, as a direct and open violation of the moral law. And as the great King of the universe required such exactness and punctuality, and insisted on such scrupulous exactness in the performance of the minutest rite belonging to the legal dispensation; it would be extremely difficult to assign a reason why he should be more lax and careless, and allow a greater scope to human discretion under the Christian economy. The greater light which shines in our religion, the small number and simplicity of its ceremonials, and the end and design of those institutions being more clearly revealed, are reasons which strongly indicate the contrary. And if it be further observed, that the religion of Jesus is particularly calculated to set aside worldly wisdom, and mortify the pride of man, it cannot without great absurdity be supposed that the sublime Author of it will dispense with the performance of his positive laws, or admit of the least variation to honor hat wisdom, or indulge that pride which the whole scope of his gospel hath a manifest tendency to abase. Surely, then, it behooves Christians in an affair of

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such consequence, to be circuraspect and wary; it will certainly be well for the v can give a good account of their practise, and a satisficion, miswer to that

mportant question. Who hath required this at your hands? A To dispense with the positive appointments of Jesus Christ, or to reversal or their administration, in condescension to weak believers, and with To dispense with the passion to wear administration, in condescension to wear their administration, in condescension to wear to their administration, in condescension to wear their administration, in condescension to wear administration of the their administration, in condescension to wear their administration of their administra them. God is a jealous God, and careful of his sovereignty can coin ordinance but Christ; and, till he call them in, they to be curre among us? To which I may add the restimony of another sarried writer, who mays, when speaking of baptism, 'As the salvation of men ought to be dear unto us, so the glory of God, which consisteth in that his orders by kept, ought to be much more dear.' What is dispensing with a positive appointment, but laying k aside, or committing at a neglect of it, on such occasions in which it was commanded to be administered? Now, for us to admit unpaptized persons to the Lord's table, would be to lav entirely aside and annul the ordinance. To dispense with a divine institution for the edification of weak believers, and invest the order of a divine institution for the edification of weak believers, and invert the order of clod's appointments and break his positive laws, with a view of his glory, would seem to border on that hatoful maxim, Let us do evil that good may come,"

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JESSE CRAWFORD, Moderator.

A. Romanson, Ja, Clark.

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